THE ART

OF

EXTEMPORE PUBLIC SPEAKING.

J. G. BARNARD,
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THE ART

OF

Extempore Public Speaking,

INCLUDING

A COURSE OF DISCIPLINE

FOR OBTAINING THE FACULTIES

OF

DISCRIMINATION, ARRANGEMENT,

AND

ORAL DISCUSSION;

DESIGNED FOR THE

Use of Schools and Self-Instruction.

By JOHN RIPPINGHAM,

AUTHOR OF "RULES FOR ENGLISH COMPOSITION," &c. &c.

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1872
CITY OF WASHINGTON

——— magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile vulgus;
Jamque, faces et saxa volant, furor arma ministrat:
Tum, pietate gravem ac meritis si fortè virum quem
Conspexêre, silent, arrectisque auribus astant:
Ille regit dictis animos, et pectora mulcet.

Virgil.

Επει δε πεντε, ως αν ειποι τις, πηγαι τινες εισιν αι της υψηγοριας γονιμωταται (προϋποκειμενης, ωσπερ εδαφους τινος κοινου, ταις πεντε ταυταις ιδεαις της εν τω λεγειν δυναμεως, ης ολως χωρις ουδεν.)—*Longinus.*

LONDON:

PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN,
PATERNOSTER ROW.

1813.

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Dedication.

TO THE RIGHT HONOURABLE

LORD GRENVILLE,

CHANCELLOR OF THE UNIVERSITY OF OXFORD,

&c. &c. &c.

MY LORD,

AMONG the endowments with which human nature is invested, the faculty of speech must be regarded as eminently valuable.

The endearments of friendship, the tenderness of sympathy, and the interchange of conveniences, yield alike their testimony and homage to the utility of oral communication.

But when this faculty is viewed in that excellence of which it is susceptible, at once subduing the prejudices, and expanding the minds of men, its powers and its possessor become equal objects of wonder and reverence.

To facilitate this exalted improvement of our common talent is an object of too much importance not to be desired. An attempt therefore to render the Art of Oratory capable of tuition, has a peculiar claim on indulgence; which the novelty and difficulty of the undertaking seem to justify.

The experience of every day admonishes man to a constant diffidence of his own powers. But in the first endeavours to reduce an art within the limit of rules, he must be rather audacious than conceited, who calculates upon success.

If however it shall be my fortune to have accelerated, by this Treatise, the cultivation of ex-tempore Eloquence, I shall derive many

pleasing reflections from this dedication: for ought I then to suppress the sensations of pride which will occur, when the offering I thus make to you shall be esteemed not altogether unworthy the first orator of the age?

I have the honor to be,

MY LORD,

With great deference,

Your Lordship's

Most obedient, and

Most humble Servant,

JOHN RIPPINGHAM.

London, 18*th February*, 1813.

INTRODUCTION.

THE faculty of forming a just succession of correct ideas, and of delivering them with clearness, fluency, and elegance, has commonly been esteemed one of the most difficult attainments, and one of the most enviable distinctions, with which a human being can be endowed.

There is perhaps no condition of life, in which the ability to arrange and express what the mind suggests, is not useful as well as pleasing. In many departments of human action it is almost indispensable: and a momentary recollection of those who have obtained the largest share of reverence, will suggest how great a value has always been placed on true oratory.

The situations in this free country, where eloquence is particularly valuable, are the par-

liament, the pulpit, and the bar: and in each of these stations, it is rewarded always with fame, and generally with wealth.

The senator who awakens the slumbering energies of mankind, and guides them to the preservation or attainment of public welfare: the advocate who defends the oppressed and vindicates the innocent; and the divine, who with sweet persuasion, reclaims the dissolute, and consoles the afflicted, are amongst the first objects of general gratitude and respect. But in a more enlarged view of mankind, there is undoubted utility in a clear habit of thinking, and an easy mode of enunciation.

Parochial meetings, and other local assemblies, are frequently convened, to decide on subjects materially affecting general interests. On these occasions, artifice can be exposed, or prejudice successfully encountered, only by the aid of ready elucidation. The advantage indeed of correctness and facility of speech is so obvious, and the want of it, is a deficiency so sensibly felt, that it would be useless in this place to attempt any further illustration.

That there is however a prevailing defect in

the art of public speaking, is proved by continual experience: and is indeed so general, that it may not be unworthy attention to enquire into its cause.

To attain the powers necessary for standing up before a numerous audience, and delivering without hesitation or embarrassment, a long series of well adjusted sentiments, appears so difficult, that many are deterred even from an attempt. Nor will this timidity seem extraordinary, when the powers requisite to an orator, are merely enumerated.

He must be perfectly acquainted with his subject, and be able to examine it in detail, as well as in the aggregate. Whatever can favor his own opinion, or can be urged against it, must be familiar to his mind. All that can illustrate or embellish his subject must be recollected; and these resources must be so digested, that there be not omission, redundancy, or disorder; but that one topic lead to another by regular connection. Lastly, he must have such command of language, as will prevent, not only hesitation, but the use of an

inelegant phrase; and will preserve his sentences in strict modulation.

And though men have existed, and still exist, who have faithfully realized this sketch of an orator, yet one of the causes which have contributed to the scarcity of good public speakers, seems to be a diffidence, or rather a despair of conquering such over-bearing difficulties *.

Another cause of this deficiency, has probably been the embarrassment, which a person, unaccustomed to address a large number, must feel in the attempt: an embarrassment

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* It may not be unsuitable to observe, that unpremeditated eloquence, or what is generally termed ex-tempore speaking, does not seem to have been one of the accomplishments of antiquity. The orations which have descended to posterity, appear to have been previously composed; and were probably learned by heart, and delivered from recollection. If they had been spoken at the impulse of the moment they must have been lost to us, unless there existed an art of stenography; of which there is nothing to shew that the ancients were possessed.

so distressing, and seemingly so invincible, that few have the fortitude to endure it.

But amongst the sources of this general defect, I cannot consent to enumerate a prevailing want of talent. There is not so much disparity in the intellectual powers of men, as a survey of human nature would induce us to believe. The difference of early discipline; the judgment or incompetence by which the youthful capacity is cultivated; and the habits of industry or indolence, which are generally obtained in the commencement of life, are the chief causes of that apparent disproportion of ability with which the world abounds.

The circumstance however to which the deficiency in the art of public speaking may perhaps in the greatest measure be attributed, is the want of any plan of instruction, in this most useful talent. Amongst the extent and variety of our elementary works, not one has appeared professing to teach this valuable art. A great deal has been done to promote the practice of recitation, and to train young persons in a correct and elegant mode of articulation and gesture. But it remains to be

shewn by what means the youthful mind may be trained to the habit of thinking accurately; and of expressing its ideas orally, in clear, elegant, and unembarrassed terms.

Whether the apparent difficulty of devising a mode by which this purpose could be accomplished, has dissuaded persons from the attempt; or whether an accidental disregard of the subject, has been the cause of this omission, it can hardly be useful to enquire. The defect must be acknowledged, and the utility of a system, to inculcate a practice so elegant and advantageous, can scarcely be doubted.

It is from these considerations, and under a persuasion that the art of ex-tempore speaking is susceptible of tuition, that I have attempted to supply the deficiency in the following work.

The art of written composition has been explained and facilitated by various modes. As the object of speaking and writing must be the same, it may not be unprofitable to consider the means by which the ability for written composition can be acquired.

In order to write upon any subject, it is ne-

cessary to understand it; that is, to be able to appreciate what it is intended to discuss; this is commonly called the perception. After the subject itself is thus far understood, an opinion or judgment must be formed upon it. The considerations which produced that judgment, generally termed arguments, are next to be ascertained, and arranged in regular connection. When in addition to these mental operations, correctness in the choice, and harmony in the disposition of language shall have also been acquired; little seems wanting for this art of discussion. All these however may be effected at leisure and in seclusion; and the distinctions therefore between oral and written composition, seem to consist in the difference between writing and speaking; between deliberation and rapidity; and between the tranquillity of retirement, and the agitation of a public assembly.

To the requisites therefore thus enumerated for the art of written composition; the faculty of public speaking moreover needs rapid discrimination, retentive memory, clear articulation, correct emphasis, and graceful deport-

ment. Let each of these qualifications be now separately examined, and let us inquire by what means they may be obtained or improved.

The power of discrimination is by far less a natural endowment than a result of habit. It is indispensable in every art and science, and is gained by continued practice. If a picture be shewn to a connoisseur, his experience enables him to determine, first, the department of the art to which it belongs; that is, whether it represent an event in history, a scene in nature, a general passion, or a particular individual: and next, to ascertain its peculiar excellencies, whether in genius of conception, accuracy of delineation, or brilliancy of colouring. The quickness with which he forms his conclusions, will generally be proportionate to the extent of his practice. The same principles of discrimination prevail in all the departments of life; and they all arise from the same source—habit *.

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* I am aware that this reasoning may seem to produce the inference, that taste is nothing more than the result

A further illustration of these remarks may be found in the common business of education. When a boy, translating an author, wants to ascertain the meaning of a word, he first, from habit, determines its part of speech; habit next guides him to seek in his lexicon, the word or its primitive; and out of the many explanations which he finds, habit suggests that which is the most suitable to his present purpose. Thus we find, that discrimination is a faculty, of which even childhood is capable, and to which it has constant recourse.

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of habit. If it be remembered that taste is only the faculty of judging—in contra-distinction to genius, which is the faculty of executing—and that judgment can be formed only from experience, this inference will not seem extraordinary. When, in common discourse it is said, a person has a taste for music, if the phrase only mean that the person is fond of music, it is inaccurate: but if it mean, that the person can appreciate the excellencies and defects of a performance, it is correct and intelligible. Perhaps two qualities are generally implied in the word taste when it is thus employed—ability to judge, and partiality for the art.

It is in this manner that the youthful mind may be trained to distinguish the several kinds of literary composition from each other: and at length, by regular gradation, to discriminate the leading characteristics of each.

The early intellect which can discern the narrative, the descriptive, and the argumentative, from each other, may soon be taught to determine their respective species. Narrative will be divided into history, biography, and detached events: the descriptive, into representations of places, persons, and objects; and the argumentative, into that which relates to public, and that which regards individual affairs. Surely the mind which can correctly apply the rules of grammatical syntax, may as easily appreciate these departments of composition.

Descending however still further into detail, it will be found with how much facility discrimination may be extended.

A boy, by short practice, will distinguish the objects and the actions included in a fable, as easily as he can point out nouns and verbs. A little more experience will suggest to him

the purpose, or as it is commonly called, the moral of a fable: and thus he will soon readily determine the leading circumstance of every proposed narrative. The quickness of his discernment will, of course, be in proportion to the extent of his practice. No one will doubt this faculty of discrimination; and the practicability of exciting it, who has observed with what readiness young persons discover and correct violations, of even the refined rules of grammar *.

As it is one part of the system contained in the following work, to train youth in this habit of discriminating, and in the practice of relating with scrupulous fidelity all the circumstances of a narrative, I may be allowed to observe, that such a discipline must also have a probable tendency to produce a salutary effect on early morals.

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* The exercises by Mr. Lindley Murray on his excellent English Grammar, will convince any one of the closeness of apprehension which youth are expected to possess, and which indeed is seldom found to be wanting.

Falsehood frequently proceeds from thoughtless exaggeration, careless omission, and an imperfect discernment of what is heard or seen. The habits of accuracy in discrimination, and of correctness in statement, will, it may be hoped, prevent much of this disgraceful evil.

From narrative the student may be conducted to the descriptive, and thence to the argumentative. In the former, he may be trained to distinguish the several objects of which the representation is formed; and in the latter, to analyze the reasoning, and to separate the arguments from the inference. But as these gradations will be explained in the progress of the work, they need not be introduced here.

Hitherto, discrimination has been considered only as it may be employed on narratives descriptions and reasonings already prepared, and submitted to the pupil for an exercise of his skill. But it is easy to conceive, how quickly the same intellect will acquire the power of discriminating its own resources upon any subject with which it may be ac-

quainted: and as the habit of orally stating what has been discovered in the compositions of others, will have already been acquired, there cannot be much difficulty in training young persons to the like habit of expressing their own suggestions.

That the youthful mind may not, however, seem to be urged to inordinate transitions, the faculty of mental discussion is inculcated by slow and cautious advances, and the most clear and easy methods are employed to initiate the pupil into the habit of thought, as well as of oral discussion.

Having thus explained the nature of discrimination, and the mode by which it may be taught, it is necessary to give some attention to memory, without which no one can hope to attain the art of ex-tempore speaking.

No endowment with which man is blessed is more abused than that of memory. Want of recollection is one of the first excuses which ignorance and indolence plead for their deficiencies. But it is not always observed, that it is what they have never tried to remember,

that has been thus soon forgotten. There is scarcely one of these forgetful persons who does not, in many instances, expose a good memory, when inclination happens to have its influence. There are those who can recount the exact succession of cards in a game at whist, and yet shelter the most disgraceful ignorance under the plea of bad memory.

There are three modes, by either of which recollection will generally be supplied; inclination, practice, and association.

There is scarcely any effort or extent to which remembrance may not be enforced, if the inclination be but sufficiently strong. In confirmation of this opinion reference need only be had to the favourite pursuit or amusement of any one; and it will seldom be found that memory is inadequate to the desired attainment. The astonishing tenacity which is requisite to perform from remembrance, a musical piece of any considerable length; and the accuracy with which it is thus frequently executed, will sufficiently illustrate this position.

It is however of small consequence to know that inclination has so great an ascendancy over the memory, if no useful result be thence obtained. But it seems to suggest, that subjects of instruction should always be rendered as inviting as possible; and that the most pleasing modes of tuition should be devised and adopted.

In this treatise therefore, narrative has been first introduced, as most alluring to young minds; and therefore most easily retained. Description next succeeds, as being nearest in attraction; and reasoning does not follow, until memory shall thus have been trained by habit.

That memory is susceptible of improvement almost incredible, by the force of practice, is proved by constant observation and experience. "Concerning the ideas themselves," says Locke, "it is easy to remark, that those "that are oftenest refreshed (amongst which "are those that are conveyed into the mind "by more ways than one) by a frequent "return of the objects or actions that produce "them, fix themselves best in the memory,

"and remain clearest and longest there*." If a person go to a shop, where two or three thousand different articles are sold, (as is frequently the case) it is seldom found that even the most stupid vendor is at a loss to recollect the commodity required, nor the place wherein it has been reposited. A medical practitioner, by force of habit, recollects and combines all the probable amelioratives of disease: and a lawyer, by the same power of habit, recurs and arranges, all the authorities which affect each of his clients' interest.

In like manner, continued practice will enable the young student in the art of public speaking, to retain the leading points of every narrative, description, and argument, which is offered to him, as well as of those subjects upon which his own judgment is employed.

Memory however may be greatly improved, if not almost re-created, by the method of association. Indeed, if memory be strictly

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* Essay on the Human Understanding, book ii. cap. 10.

examined, it will appear to be nothing more than a faculty, which combines images with each other. We never recur an idea, without acquiring some combination. In reading, we perceive only words, letters, or characters, which certainly do not pourtray any idea; and yet ideas immediately follow, because we recollect the thought, sensation, or image, to which those words or characters are the index: hence a poem has been denominated, a speaking picture. The same principle will also apply inversely. A botanist, desirous of ascertaining the name of any vegetable production; examines the root, the plant, and the fructification; and thence determines its class, order, genus, species, and variety; and from these he collects its appropriate name. All our senses assist us in the same manner, sound, feeling, smell, sight, and taste, bring to our memory their respective sources. Thus a blind man recognizes persons by the voice, and objects by feeling*.

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* It is related of Sir John Fielding, the celebrated ma-

These may be termed natural combinations; but it remains to be seen, whether an artificial mode of association may not also be formed, applicable to every subject and occasion.

If in teaching a child to recollect the five vowels, it were to be instructed to affix them separately to one of the fingers and the thumb of one hand, they would soon be confirmed in the memory; as the child by reference to the indices would instantly recur their appropriated letters: in other words, the pupil by looking at the thumb would recollect *a;* by looking at the next finger, would remember *b,* and so on. Many persons tie knots in their handkerchiefs, or twist string round their fingers, as convenient mementos; and I have seen a laboring man mark the surface of his shoe with chalk, for the like purpose. As soon as these monitors are observed, they

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gistrate, that as soon as he heard a culprit speak, he could determine whether he had been arraigned before him at any former time, however distant.

bring to mind the circumstances to be remembered.

A series of palpable objects will, in like manner, serve as indications of a train of events or a course of reasoning; and it will be difficult to look at any one of such indices without recurring the idea with which it has thus been associated*. But indeed this method is nothing more than the reduction to a regular system, of that, which natural memory performs in all its exercises.

The system of association, thus briefly stated, has lately been offered to the public with great earnestness; and has been taught in lectures by a foreign gentleman, who appears invested with the dignity of "professor—of the art of "memory!" I should be extremely unwilling to depreciate the ability of the professor, or

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* Prince Le Boo, who was brought from one of the Friendly Isles by Captain Wilson, practised this mode of association with success almost incredible.—See Captain Wilson's Narrative.

the utility of his art: but it is an act of justice to observe, that the secret, if it can be termed one, was offered to the English public, some time before the professor arrived here, in a very judicious and intelligible essay of the Monthly Magazine for May, 1807. Such persons, however, as desire more exact information on this curious subject, may consult, not only the very clear practical paper to which I have just alluded, but also a treatise of considerable length which has since appeared as a digest of Professor Von Feinagle's system. The amiable and enlightened Dr. Watts was aware of the effect of association in fixing any object in the recollection: his words are these—"When you would remember new things or words, endeavour to associate and connect them with some words or things, which you have well known before, and which are fixed and established in your memory. This association of ideas is of great importance and force, and may be of excellent use in many instances of human life. One idea which is familiar to the

"mind, connected with others which are new "and strange, will bring those new ideas into "easy remembrance."*

But it appears, that the science of mnemonics is of considerable antiquity. To the book lately mentioned, as containing M. Von Feinagle's system, there are prefixed sketches of very old and curious works on artificial memory.

The mode of association is not, however, made a part of the following system for extempore speaking. It is introduced here for the information of the curious. Memory will be sufficiently aided by the practice, and methodical arrangements which are prescribed in the work.

Having thus endeavoured to explain and assist the faculties of discrimination and me-

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* Watts's Improvement of the Mind, Part I. Chapter 17. I would recommend the whole of the chapter whence this selection is made, to the attentive perusal of all persons; but those who sincerely desire to seek wisdom and happiness, and are not to be subdued by a necessity for industry and perseverance, I earnestly exhort to read and treasure up, the whole of that inestimable book.

mory, little remains to be done in this place. The remaining requisites, articulation, emphasis, and gesture, are already well understood; and have also been discussed and taught, by many able and well-known writers. Nevertheless, they are each reduced to clear, practical rules in this work.

To speak distinctly, and sufficiently loud to be heard by those who are addressed, is necessary for conversation and reading, as well as for recitation and oratory.* In public speaking, every word should be uttered, as though it were spoken singly. The solemnity of an oration

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* Lord Chesterfield, in one of his letters, thus advises his son—"Take care to open your teeth when you speak; to articulate every word distinctly; and to beg of any friend you converse with to remind and stop you, if ever you fall into a rapid and unintelligible mutter. You should even read aloud to yourself, and tune your utterance to your own ear; and read at first much slower than you need to do, in order to correct that shameful habit, of speaking faster than you ought. In short, you will make it your business, your study, and your pleasure, to speak well, if you think rightly."

justifies and demands such scrupulous distinctness. That careful pronunciation which would be ridiculously pedantic in colloquial intercourse, is an essential requisite of good elocution.

They who have heard the late Mr. Pitt address the House of Commons, must recollect the impressive effect of that clear articulation with which his speeches were invariably delivered.

There is in every sentence some word or words which require peculiar emphasis, so that they may reach the hearer with distinguishing force. In selecting them, the meaning intended to be conveyed by the passage, is certainly the best guide; but the judgment of the preceptor will, in this instance, be of great assistance to the pupil. It is likewise an excellent mode, for the student to read or repeat a passage from some author, to a person of correct taste and good delivery, who would immediately afterwards recite the same selection. The difference in effect would be perceived, and would furnish an excellent general lesson to the unformed orator. The well-known anecdote of

Demosthenes and the player affords a striking instance of the efficacy of such instruction.*

Upon the same principle, much advantage may accrue to a young person from hearing some of the best public speakers and theatrical performers, particularly if a discreet friend

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* Demosthenes ventured to speak before the people. He had a weak voice, a thick way of speaking, and a very short breath; notwithstanding which, his periods were so long, that he was often obliged to stop in the midst of them to take breath. This occasioned his being hissed by the whole audience.

As he withdrew, hanging down his head and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him; and having learned from himself the cause of his being so much dejected, he assured him, that the evil was not without remedy, and that the case was not so desperate as he imagined. He desired him to repeat some of the verses of Sophocles or Euripides to him, which he accordingly did.

Satyrus spoke them after him, and gave them such effect, by the tone, gesture, and spirit with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted, and applied himself to the acquiring of it.

point out at the time their respective excellencies: and it may reasonably be hoped, that when the youthful capacity shall be enabled to appreciate in the works of others, the particular words which require emphasis, that it will have little difficulty in ascertaining the emphatic words in its own compositions, whether written or oral.

As gesture must be regarded in the discipline for public speaking, it claims attention in this treatise.

It should be clearly understood, that the gesture suitable for an orator, is very different from that which is displayed on the stage. The business of an orator is to instruct and persuade. The business of an actor is to exhibit the effect, which the passions produce on the figure and countenance. The former is the adviser; the latter, the representation of his fellow-creatures. The orator is guided by reason; and his appeals are to the reason. The player is guided by feeling; and addresses the feelings. The violence of gesticulation, which is correct in one; would be hyperbolical or ludicrous in the other.

That the figure should be erect, but not per-

pendicular: the body resting upon one leg; the other leg being a little advanced: and that the arms should be employed alternately, in temperate action, are amongst the plainest, and most useful precepts for the gesture of an orator. But to observe the deportment of those public speakers who possess elegance of manner, is to obtain the most efficacious lesson.

It should be remembered, that gesture is an accomplishment worthy even of great attention. The advantage of a graceful appearance and suitable action is of too much consequence to be dispensed with. An audience is always more favourably disposed toward a prepossessing, than an uninteresting speaker. The present Lord Erskine owed much of his popularity, and his success at the bar, to an elegant and appropriate gesture.

Such are the powers which the art of ex-tempore public speaking requires. To accommodate the preceding views, to the acquisition of this valuable attainment, the present work is divided into three parts. The first treats of the faculties of reading and recitation; and includes a practical discipline for *articulation*, *ac-*

cent, emphasis, pauses, tones, and *gesture.* The second contains compositions and selections,—narrative, descriptive and argumentative. Each of these is analyzed, that the pupil may perceive its several parts; and thus become initiated in the practice of discriminating all the branches of a discourse. Clear and copious rules are therefore given to assist the student in the practice of *distinguishing the members* of every species of literary composition: and their connection and dependence are reduced to method, as the most simple and efficacious mode of *fixing them in the memory.* The third part contains a gradual exercise of the student's intellect. Rules are given for acquiring, by slow and cautious advances, the habits of *discussing subjects with facility and clearness;* and thence of speaking on them with *fluency* and *elegance.* The first part will train the pupil into accurate enunciation, and graceful deportment. The second will initiate him in the faculties of understanding, recollecting, and repeating the sentiments he may read or hear; and the third will familiarize him in the art of ascertaining,

arranging, and delivering the ideas which his own judgment may provide.

The gradations of art are always laborious. No one can hope to attain excellence at once. The patience and diligence necessary for the acquisition of a language, a science, or even an amusement, should always repress such hopes of progression as are rather sanguine than rational. Those, however, who duly appreciate the value of the art, which it is the object of these pages to facilitate, will patiently submit to the discipline by which alone its attainment seems likely to be insured. But with this disposition for perseverance, and by proper caution against too rapid an advancement, much advantage may reasonably be hoped from adherence to the proposed system. Neither does it seem extravagant to believe, that besides the effect which the prescribed discipline would produce, in accelerating the art of oratory, other salutary consequences would thence accrue to the student.

By the practice of discrimination, he would become enabled to understand and analyze,

whatever should be offered to his attention. The value of such a talent may be easily appreciated. It would facilitate every species of investigation, and afford a strong protection against imposture. A mind thus qualified would not be dazzled by splendid imagery, nor deluded by arguments merely specious. Sophistry, whether written or oral, which frequently seduces the unwary, could obtain no undue ascendancy over an understanding which could distinguish and estimate, the reasoning, and deductions, on which it bestowed attention.

To instructors, it need hardly be observed, that as the object of this treatise is to accelerate the powers for *public* speaking, the various exercises proposed in this system should take place, not in particular seclusion, but in the presence of as many persons as can be conveniently assembled. The efficacy of speaking or reciting before many others, in overcoming too much diffidence, may be observed in the annual exhibitions at some of the public schools.

Having thus stated the principles and system upon which the following work has been

formed, I trust that I may be allowed at least the praise that is due for good intention, as well as for industrious solicitude to attain a desirable object. The first attempt to bring a valuable accomplishment within practical tuition, has strong claims on liberality. Whether I have been successful in forming a method of instruction in this important art, I must leave to be determined by the judgment of others. But even if it shall appear, that the system now suggested, is inadequate to the full extent which it proposes, I shall nevertheless feel considerable satisfaction, if it be found susceptible of improvement; and, that thus assisted, it finally accomplish the beneficial end for which it has been designed.

ADVERTISEMENT.

IT may not be improper to remark, that there will be no danger or impropriety in trusting this book with students. The instructor can choose any one of the selections or subjects proposed in the several parts of this work, and it will therefore be impossible for the pupils to ascertain which example may be chosen for the next exercise. Indeed if each division of the book were to be used previously as a common reading lesson, it would relieve young minds, from what perhaps may be considered too great an effort for some memories.

The introduction has also been written with greater regard to perspicuity than elegance, in order that young persons may have an opportunity of considering the nature and utility of the art.

It need hardly be suggested, that students should have some acquaintance with grammar, and have had some practice in written composition, before the attainment of ex-tempore discussion be attempted.

THE ART

OF

EXTEMPORE PUBLIC SPEAKING.

PART THE FIRST.

BEFORE the student can attempt to become an orator, he must be sure that he is a good reader. Trifling and unimportant as the necessary talents merely for a good reader may seem, yet they are amongst the fundamental requisites of a good speaker.

Clear articulation, proper accent, judicious emphasis, and suitable tones, are not to be acquired without patient and diligent attention.

The practice of recitation requires something more—it needs graceful and suitable gesture. Extempore speaking also must be accompanied by proper action.

As the requisites therefore for good reading and recitation, are so indispensable to a public speaker, the first part of this work contains a system of rules and illustrations for the purpose of facilitating these attainments.

The student must not despise the simplicity of the earlier exercises. It was necessary to provide a system as nearly perfect as circumstances would allow; and therefore no part of the discipline for reading and recitation could have been correctly omitted: besides, as there must be some beginning, where could we have commenced more properly than at the true and rational foundation?

Rule 1.—Pronounce the following words clearly and distinctly; but no more than one word with the same breath. Let there be an interval of silence after each; and by no means carry on a humming sound, or a drawling tone, from one word to another.

Har-mon-y.
Hap-pi-ness.
In-no-cence.
Or-na-ment.
Night-in-gale.
Par-a-dise.
Pi-e-ty.
Riv-u-let.
Sol-i-tude.
Straw-ber-ry.
Syc-o-phant.
Wil-der-ness.
Ac-qui-esce.
Ap-pre-hend.
Car-a-van.
Cav-al-cade.

Cor-re-spond.
En-ter-tain.
In-tro-duce.
Mag-a-zine.
Mas-quer-ade.
Pal-i-sade.
Vi-o-lin.
Vol-un-teer.
Am-bas-sa-dor.
As-par-a-gus.
Bar-bar-i-ty.
Be-nev-o-lence.
En-cour-age-ment.
For-get-ful-ness.
Im-mu-ni-ty.
Mag-nan-i-mous.
No-bil-i-ty.
O-be-di-ence.
Pre-em-in-ence.
Tran-quil-li-ty.
Dis-crim-i-na-tion.
Fig-u-ra-tive-ly.
Ne-ces-sa-ri-ly.
Pro-fit-a-ble-ness.
Em-phat-i-cal-ly.
E-nun-ci-a-tion.
Aux-il-i-a-ry.
In-ex-o-ra-ble.

Re-pos-i-to-ry.
Phi-lo-so-phi-cal.
Mis-cel-la-ne-ous.
Ac-a-dem-i-cal.
Af-fa-bil-i-ty.
Mag-na-nim-i-ty.
Cha-rac-ter-is-tic.
As-si-du-i-ty.
Ad-min-i-stra-tor.
Ec-cle-si-as-tic.
Su-per-a-bun-dant.
Re-com-men-da-tion.
Con-ve-ni-ent-ly.
Phi-lan-thro-pi-cal.
Sanc-ti-fi-ca-tion.
Non-con-form-i-ty.
In-dus-tri-ous-ly.
Per-spi-ca-ci-ty.
Hy-dro-pho-bi-a.
In-flam-ma-to-ry.
Dis-sim-u-la-tion.
An-ni-hi-la-tion.
Im-pro-ba-bi-li-ty.
Con-cil-i-a-tor-y.
Con-grat-ul-a-tor-y.
Ex-pos-tul-a-tor-y.
Sus-cep-ti-bil-i-ty.
Per-son-i-fi-ca-tion.

In-ter-loc-u-tor-y.	Val-e-tu-di-na-ri-an.
In-ter-rog-a-tor-y.	Im-pe-ne-tra-bi-li-ty.
Rec-om-mend-a-tor-y.	In-ter-co-lum-ni-a-tion.
Me-ta-phor-i-cal-ly.	Ple-ni-po-ten-ti-a-ry.
Al-le-gor-i-cal-ly.	E-ty-mo-lo-gi-cal-ly.
An-te-di-lu-vi-an.	An-ti-tri-ni-ta-ri-an.
Pu-sil-la-nim-i-ty.	In-con-sid-er-a-ble-ness.
Gen-er-al-is-si-mo.	Hi-er-o-gly-phy-cal-ly.
In-ter-rog-a-tive-ly.	In-cor-rup-ti-bi-li-ty.
Re-ca-pit-u-la-tion.	An-ti-pes-ti-len-ti-al.
Ir-re-sist-i-bil-i-ty.	In-con-tro-ver-ti-bi-li-ty.
Per-pen-dic-ul-ar-i-ty.	In-com-pre-hen-si-bi-li-ty.

Rule 2.—Avoid pronouncing *v for w*; and *w* for *v*. For this purpose, read the following words distinctly.

Vail.	Wail.	Weal.	Veal.
Vane.	Wane.	Woeful.	Vocal.
Vary.	Wary.	Wolf.	Volatile.
Vent.	Went.	Workman.	Vermicelli.
Verse.	Worse.	World.	Verily.
Vest.	West.	Worship.	Verdure.
Vicar.	Wicker.	Womanhood.	Vehemence
Vile.	Wile.	Waterfall.	Vatican.
Vine.	Wine.	Well-wisher.	Vellication.
Vizard.	Wizard.	Valley.	Wallet.
We.	V.	Volley.	Wallow.

Vast. - -	Waste.	Witticism.	Vivify.
Vault. - -	Walk.	Work. - -	Vogue.
Velvet. - -	Welcome.	Word. - -	Verb.
Vigil. - -	Wig.	Worm. - -	Vermin.
Villa. - -	Wilderness.	Worthy. -	Vertical.
Villain. - -	Wilful.	Won. - -	Vaunt.
Village. -	Willing.	Wilderness	Violence.
Vindicate. -	Wind.	Warmish. -	Varnish.
Witness. -	Vicious.	Waterman.	Votary.

For the like purpose, let these sentences be often repeated. "I like white wine vinegar with veal very well." "A versifier wants a very wonderful variety of words." "Wander wherever you would, worthy and valued women were viewed walking, and visiting the various works."

Rule 3.—Take care to sound the aspirates *h*, and *wh*. For this purpose, read the following words distinctly.

Aft. - - -	Haft.	Eel. - - -	Heel.
Ail. - - -	Hail.	Ell. - - -	Hell.
Air. - - -	Hair.	Elm. - - -	Helm.
Ale. - - -	Hale.	M. - - -	Hem.
All. - - -	Hall.	N. - - -	Hen.
Alter. - -	Halter.	Yew. - - -	Hew.
Am. - - -	Ham.	Eye. - - -	High.

And.	Hand.	Ill.	Hill.
Are.	Hare.	Is.	His.
Ark.	Hark.	It.	Hit.
Arm.	Harm.	Oar.	Hoar.
Arrow.	Harrow.	Odd.	Hodd.
Art.	Hart.	Old.	Hold.
Ash.	Hash.	Owes.	Hose.
Asp.	Hasp.	Our.	Hour.
At.	Hat.	Wale.	Whale.
Ear.	Hear.	Weal.	Wheel.
Eat.	Heat.	Were.	Where.
Eave	Heave.	Wet.	Whet.
Edge.	Hedge.	Wine.	Whine.

For the like purpose, let these sentences be often repeated. "Let the soup be heated, before I eat it." "Hail ye high ministers of Heaven! how happy are we in hearing these your heavenly tidings!" "How I hate, how I abhor such hell hounds!" "Hope, open thou his ear to hear." "Guide thine eye to look on high." "Teach thine heart, the holy art of humbly hearing truth."

Short sentences, to be pronounced clearly and distinctly with a full stop, and an interval of perfect silence between them.

A woody country.	A thatched cottage.
A gloomy forest.	A little town.

An aged oak.
A nodding beech.
A shady grove.
A ragged rock.
A high mountain.
A rapid river.
A winding stream.
A crystal lake.
A fertile vale.
A charming prospect.
A country church.
A ruined abbey.
A stately tower.
An old castle.
A rural seat.
A splendid palace.
A royal park.
A flowery lawn.
A large orchard.
A fine garden.

God made all things.
His works demonstrate his existence.
He is the source of all felicity.
He provides for every creature.
The least insect is the object of his care.
He is present in every region of nature.
He sees all our actions.
He knows our private thoughts.
The heavens proclaim his glory.
His dominions are unbounded.
He governs innumerable worlds.
He encircles the universe in his arms.
The earth is a planet.
The earth turns round its axis.
The sun is in the centre.
The sun is the source of light.
The planets are other worlds.

The fixed stars are other suns.
Space has no limits.
The creation is a scene of wonders.
The bee collects honey from the flowers.
The silkworm spins a thread from her bowels.
The spider weaves a curious web.
The ant lays up stores for winter.
The mole makes her apartments under ground.
The rabbit forms her grotto in the hill.

Rule 4.—Pronounce every word, consisting of more syllables than one, with its proper accent.

Accent means a peculiar manner of distinguishing one syllable from the rest. This distinction is made in two ways; either by dwelling longer on one syllable than on the rest; or by giving a smarter percussion of the voice in utterance. Of the former, we have instances in the words *glōry*, *fāther*, *hōly*; of the latter, in *ba'ttle*, *hab'it*, *bor'row*. It may therefore be observed, that the essence of a syllable consists in articulation; the essence of a word consists in accent as well as articulation.

In accenting words, care should be taken to avoid all affected deviations from common usage. Let the accent therefore be always placed on the same syllable, and on the same letter of the syllable that are usual in common discourse.

Accent, seems to be regulated in a great measure by etymology. In words from the Saxon, the ac-

cent is generally on the root; in words from the learned languages, it is generally on the termination; and if to these we add the different accent we lay on some words, to distinguish them from others, we seem to have the three great principles of accentuation; namely, the *radical*, the *terminational*, and the *distinctive*. The radical: as, "Lóve, lóvely, loveliness;" the terminational: as, "Hármony, harmónious; the distinctive: as "Cónvert, to convért."

ACCENT ON DISSYLLABLES.

Words of two syllables, have necessarily one of them accented, and but one. It is true, for the sake of emphasis, we sometimes lay an equal stress upon two successive syllables; as, "Dí-réct, sómetímes;" but when these words are pronounced alone, they have never more than one accent. The word "á-mén," is the only word which is pronounced with two accents when alone.

Of dissyllables, formed by affixing a termination, the former syllable is commonly accented: as, "Chíldish, kíngdom, áctest, ácted, tóilsome, lóver, scóffer, faírer, fóremost, zéalous, fúlness, meékly, ártist."

Dissyllables formed by prefixing a syllable to the radical word, have commonly the accent on the latter: as, "To beseém, to bestów, to retúrn."

Of dissyllables, which are at once nouns and verbs,

the verb has commonly the accent on the latter, and the noun on the former syllable: as, "To cemént, a cément; to contráct; a cóntract; to preságe, a présage."

This rule has many exceptions. Though verbs seldom have their accent on the former, yet nouns often have it on the latter syllable: as, "Delíght, perfúme." Those nouns which, in the common order of language, must have preceded the verbs, often transmit their accent to the verbs they form, and inversely. Thus, the noun "wáter" must have preceded the verb "to wáter," as the verb "to correspónd:" must have preceded the noun "correspóndent:" and "to pursúe" claims priority to "pursúit." So that we may conclude, wherever verbs deviate from the rule, it is seldom by chance, and generally in those words only where a superior law of accent takes place.

All dissyllables ending in *y*, *our*, *ow*, *le*, *ish*, *ck*, *ter*, *age*, *en*, *et*: as, "Cránny, lábour, willow, wállow;" except "allów, avów, endów, belów, bestów;" báttle, bánish, cámbrick, bátter, coúrage, fásten, quíet;" accent the former syllable.

Dissyllable nouns in *er*, as, "Cánker, bútter," have the accent on the former syllable.

Dissyllable verbs, terminating in a consonant and *e* final, as, "Compríse, escápe;" or having a diphthong in the last spllable, as, "Appéase, revéal;"

or ending in two consonants; as, "Atténd!" have the accents on the latter syllable.

Dissyllable nouns, having a diphthong in the latter syllable, have commonly their accent on the latter syllable; as, "Appláuse;" except some words in *ain:* as, "Víllain, cúrtain, moúntain."

Dissyllables that have two vowels, which are separated in the pronunciation, have always the accent on the first syllable: as, "Líon, ríot, quíet, líar, rúin;" except creáte.

ACCENT ON TRISYLLABLES.

Trisyllables formed by adding a termination, or prefixing a syllable, retain the accent of the radical word: as, "Lóveliness, ténderness, contémner, wággoner, phy'sical, bespátter, cómmenting, comménding, assúrance."

Trisyllables ending in *ous, al, ion:* as, "'Arduous, cápital, méntion," accent the first.

Trisyllables ending in *ce, ent,* and *ate,* accent the first syllable: as, "Coúntenance, cóntinence, ármament, ímminent, élegant, própagate;" unless they are derived from words having the accent on the last: as, "Connívance, acquáintance;" and unless the middle syllable has a vowel before two consonants; as, "Promúlgate."

Trisyllables ending in *y,* as, "'Entity, spécify, líberty, víctory, súbsidy," commonly accent the first syllable.

Trisyllables in *re* or *le,* accent the first syllable:

as, " Légible, théatre;" except " Discíple," and some words which have a preposition: as, " Exámple, indénture."

Trisyllables ending in *ude*, commonly accent the first syllable: as, " Plénitude, hábitude, réctitude."

Trisyllables ending in *ator*, have the accent on the middle syllable; as, " Spectátor, creátor," &c.; except " órator, sénator, bárrator, légator."

Trisyllables which have in the middle syllable a diphthong, as, " Endéavour;" or a vowel before two consonants; as, " Doméstic; accent the middle syllable.

Trisyllables that have their accent on the last syllable, are commonly French: as, " Acquiésce, repartée, magazíne;" or they are words formed by prefixing one or two syllables to a long syllable; as, " Immatúre, overchárge."

ACCENT ON POLYSYLLABLES.

Polysyllables, or words of more than three syllables, generally follow the accent of the words from which they are derived: as, " A'rrogating, cóntinency, incóntinently, comméndable, commúnicableness."

Words ending in *ator* have the accent generally on the penultimate, or last syllable but one; as " Emendátor, gladiátor, equivocátor, prevaricátor."

Words ending in *le* commonly have the accent on

the first syllable: as, "'Amicable, déspicable:" unless the second syllable has a vowel before two consonants: as, "Combústible, condémnable."

Words ending in *ion*, *ous*, and *ty*, have their accent on the last syllable but two: as "Salvation, victorious activity."

Words which end in *ia*, *io* and *cal* have the accent on the last syllable but one: as, "Cyclopœ́dia, punctílio, despótical." These rules on accent, are not advanced as complete, but proposed as useful.

EMPHASIS.

Rule 5.---In every sentence distinguish the more significant words, by a natural and forcible emphasis.

There are in every sentence certain words which have a greater share in conveying the speaker's meaning than the rest; and are on this account distinguished by the forcible manner in which they are uttered. This stress or emphasis serves to unite words and form them into sentences. By giving the several parts of a sentence their proper utterance, it discovers their mutual dependence, and conveys their full import to the mind of the hearer.

Every one who clearly comprehends what he says in private discourse, never fails to lay the emphasis on the right word; when therefore he is about to read

or repeat the words of others or his own, in public; let him only reflect on the place where he would lay the emphasis; supposing those words had proceeded from the immediate sentiment of his own mind in private discourse.

Every one, also, should content himself with the use of those tones only that he is habituated to in speech; and give none other to emphasis but what he would do to the same words in discourse. Thus, whatever he utters, will be done with ease, and appear natural; whereas, if he endeavour at any tones to which he is not accustomed, either from fancy or imitation of others, it will be done with difficulty, and carry with it evident marks of affectation and art, which are ever disgusting to the hearer, and never fail to defeat the end of the reader or speaker.

The most comon faults respecting emphasis, are, that of laying so strong an emphasis upon one word, as to leave no power of giving a particular force to other words—which, though not equally, are, in a certain degree, emphatical: and that of placing the greatest stress on conjunctive particles, and other words of secondary importance.

As accent dignifies the syllable on which it is laid, and makes it more distinguished by the ear than the rest, so emphasis ennobles the word to which it belongs, and presents it in a stronger light to the understanding. Were there no accents, words would

be resolved into their original syllables: were there no emphasis, sentences would be resolved into their original words; and, in this case, the hearer would be under the painful necessity, first, of making out the words, and afterwards, their meaning.

Emphasis is of two kinds, simple and complex. Simple, when it serves to point out only the plain meaning of any proposition; complex, when, besides the meaning, it marks also some affection or emotion of the mind; or gives a meaning to words, which they would not have in their usual acceptation. In the former case, emphasis is scarcely more than a stronger accent, with little or no change of tone; when it is complex, besides force, there is always superadded a manifest change of tone.

The following sentence contains an example of simple emphasis: "And Nathan said to David, '*Thou* art the man.'" The emphasis on *thou*, serves only to point out the meaning of the speaker. But in the sentence which follows, we perceive an emotion of the speaker superadded to the simple meaning: "Why will ye die?"

As the emphasis often falls on words in different parts of the same sentence, so it is frequently required to be continued, with a little variation, on two, and sometimes three words together. The following sentence exemplifies both the parts of this position: "If you seek to make one *rich*, study not

to *increase his stores*, but to *diminish his desires.*" Emphasis may be further distinguished, into the weaker and the stronger emphasis. In the sentence, "Exercise and temperance strengthen the constitution;" we perceive more force on the word *strengthen*, than on any other; though it is not equal to the stress which we apply to the word *indifferent*, in the following sentence: "Exercise and temperance strengthen even an *indifferent* constitution." It is also proper to remark, that the words *exercise*, *temperance*, *constitution*, in the last example but one, are pronounced with greater force, than the particles *and* and *the*; and yet those words cannot properly be called emphatical: for the stress that is laid on them, is no more than sufficient to convey distinctly the meaning of each word.—From these observations it appears, that the smaller parts of speech, namely, the articles, conjunctions, prepositions, &c. are, in general, obscurely and feebly expressed; that the substantives, verbs, and more significant words, are firmly and distinctly pronounced; and that the emphatical words, those which mark the meaning of a phrase, are pronounced with peculiar stress and energy, though varied according to the degree of their importance.

Emphasis changes, not only the quantity of words and syllables, but also, in particular cases, the seat of the accent. This is demonstrable from the follow-

ing examples. "He shall *in*crease, but I shall *dé*crease." "There is a difference between giving and *fór*giving." "In this species of composition, *plaú*sibility is much more essential than *próba*bility." In these examples, the emphasis requires the accent to be placed on syllables, to which it does not commonly belong.

There is one error, against which it is particularly proper to caution the learner; namely, that of multiplying emphatical words too much. It is only by a prudent reserve in the use of them, that we can give them any weight. If they recur too often; if a speaker or reader attempts to render every thing which he expresses of high importance, by a multitude of strong emphases, we soon learn to pay little regard to them. To crowd every sentence with emphatical words, is like crowding all the pages of a book with Italic characters, which, as to the effect, is just the same as to use no such distinctions at all.

PAUSES.

Rule 6.---Relieve your voice at every stop; slightly at a comma, more leisurely at a semicolon, still more so at a colon, and completely at a period. But support your voice steadily and firmly, and pronounce the concluding

words of the sentence with force and vivacity, rather than with a languid cadence.

Pauses are not only necessary to enable the reader or speaker to take breath without inconvenience; but in order also to give the hearer a distinct perception of the construction and meaning of each sentence, and a clear understanding of the whole.

In all reading, and public speaking, the management of the breath requires a good deal of care, so as not to oblige us to divide words from one another, which have so intimate a connection, that they ought to be pronounced with the same breath, and without the least separation. Many sentences are greatly injured, and the force of the emphasis totally lost, by the divisions being made in the wrong place. To avoid this, every one, while he is speaking or reading, should be careful to provide a full supply of breath for what he is to utter. It is a great mistake to imagine that the breath must be drawn only at the end of a period. It may easily be gathered at the intervals of the period, when the voice is only suspended for a moment; and, by this management, one may always have a sufficient stock for carrying on the longest sentence without improper interruption.

Pauses in reading and public discourse, must be formed upon the manner in which we express our-

selves in ordinary sensible conversation; and not upon any stiff artificial manner which is sometimes acquired.

THE VOICE.

Rule 7.---Begin gently. Let the tone of your voice, in reading and speaking, be natural and easy.

Rule 8.---Increase the force of your voice, so that you may be heard by the most distant person in the room. But do not bawl: a clear articulation and moderate force of voice will be sufficient.

Rule 9.---If the voice should have imperceptibly become too loud, begin the next sentence with a much lower tone.

Rule 10.---Vary your voice according to the nature of the subject; the solemn, the serious, the vehement, the familiar, the gay, the humorous, or the ironical.

GESTURE.

Gesture for Reading.

Rule 11.---Rest the whole weight of the body on the right leg; the other just touching the ground, at the distance at which it would naturally fall, if lifted up to shew that the body does not bear upon it. Let the knees be straight: and the body straight (yet not perpendicular) but inclining to the right.

Rule 12.---Hold the book in the left hand.

Rule 13.---Look at those who are hearing as often as possible: but do not lose the place or forget the words.

Rule 14.---Elevate the right hand when any thing sublime, lofty, or heavenly, is expressed.

Rule 15.---Let the right hand (but not any single finger) point downwards, when any thing low or grovelling is expressed.

Gesture for Speaking.

Rule 16.---Begin as in reading. Let the whole weight of the body rest on the right leg; the other just touching the ground, at the distance at which it would naturally fall, if lifted up to shew that the body does not bear upon it. Let the knees be straight and firm, and the body straight, yet not perpendicular, but inclining to the right. Let both arms hang in their natural place by the side.

Rule 17.---Immediately after the first word has been spoken, let the right arm be held out, the palm open, the fingers straight and close, the thumb almost as distant from them as possible, and the flat of the hand neither vertical or horizontal, but between both.

Rule 18.---When one sentence has been pronounced in this position; and during the utterance of the last word, the right hand, as if lifeless, must drop down to the side.

Rule 19.---At the beginning of the second

sentence; the body, without moving the feet, must poise itself, on the left leg: the left hand must be raised exactly as the right one was before, and continue in this position till the end of the sentence, and then drop as if lifeless.

Rule 20.---At the third sentence, the body and hands to be as they were during the first; and so on alternately during the whole of the speech.

Rule 21.---Take care to end each sentence completely, before the next is begun.

Rule 22.---In vehement, or otherwise impassioned passions, raise the arm which is in action, until it be on a level with the shoulder: let the lower part of the arm (that is, from the elbow joint) be inclined toward the head, in the same manner as when taking off the hat; and let the arm be suddenly straightened into its first position the very moment the emphatical word is pronounced.

Rule 23.---In every movement of the arm, keep the elbow at a distance from the body.

Rule 24.---Let the eyes be directed to those who are addressed; excepting when the subject requires them to be raised.

Rule 25.---Endeavour to enter into the sense and spirit of every passage, and feel what is expressed. This is the best guide to emphasis, tone, and gesture.

SENTENCES DIVIDED BY A COMMA.

Prosperity gains friends, and adversity tries them.

Sincerity and truth, form the basis of every virtue.

No knowledge can be attained, but by study.

If you would be free from sin, avoid temptation.

By the faults of others, wise men correct their own.

Loose conversation operates on the soul, as poison does on the body.

Do to others, as you would have others do to you.

Be more ready to forgive, than to return an injury.

When our vices leave us, we flatter ourselves we leave them.

If you would be revenged on your enemies, let your life be blameless.

He must be utterly abandoned, who disregards the good opinion of the world.

Religion does not require a gloomy, but a cheerful aspect.

Your countenance will be agreeable, in proportion to the goodness of your heart.

Disappointments and distress, are often blessings in disguise.

It is wiser to prevent a quarrel before-hand, than to revenge it afterwards.

SENTENCES DIVIDED BY TWO OR THREE COMMAS.

They who have nothing to give, can often afford relief to others, by imparting what they feel.

Ingratitude is a crime so shameful, that the man was never yet found, who would acknowledge himself guilty of it.

As you value the approbation of Heaven, or the esteem of the world, cultivate the love of virtue.

Be armed with courage against thyself, against thy passions, and against flatterers.

Riches, honours, pleasures, steal away the heart from religion.

Forget not, that the brightest part of thy life is nothing but a flower, which withers almost as soon as it has blown.

Prepare for thyself, by the purity of thy manners, and thy love of virtue, a place in the happy seats of peace.

Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel.

To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, seldom coincide.

A temperate spirit and moderate expectations, are excellent safeguards of the mind, in this uncertain, and changing state.

SENTENCES DIVIDED BY SEVERAL COMMAS.

The external misfortunes of life, disappointments, poverty, and sickness, are light in comparison with those inward distresses of mind, occasioned by folly, by passion, and by guilt.

Every leaf, every twig, every drop of water, teems with life.

In the least insect there are muscles, nerves, joints, veins, arteries, and blood.

Luxury, pride, and vanity, have much influence in corrupting the sentiments of the great.

Ignorance, bigotry, and prejudice, have much influence in corrupting the opinions of the multitude.

Vapours are formed into clouds, dew, mist, rain, snow, hail, and other meteors.

The colours in the rain-bow are violet, indigo, blue, green, yellow, orange, red.

The earth is adorned with a beautiful variety of mountains, hills, vallies, plains, seas, lakes, rivers, trees, flowers, plants, and animals.

Human society, requires distinctions of property, diversity of conditions, subordination of ranks, and a multiplicity of occupations, in order to advance the general good.

No station is so high, no power so great, no character so unblemished, as to exempt men from the attacks of rashness, malice, or envy.

The astonishing multiplicity of created beings, the wonderful laws of nature, the beautiful arrangement of the heavenly bodies, the elegance of the vegetable world, the operations of animal life, and the amazing harmony of the whole creation, loudly proclaim the wisdom of the Deity.

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD.

SENTENCES DIVIDED BY A SEMICOLON.

Blame not before thou hast examined the truth; understand before thou dost rebuke.

Perform your duty faithfully; for this will procure you the blessing of Heaven.

Make a proper use of your time; for the loss of it can never be retrieved.

A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity.

Men's evil manners live in brass; their virtues we write in water.

Enjoy pleasure; but enjoy it with moderation.

Use no indecent language; for indecency is want of sense.

Sport not with pain and distress; nor use the meanest insect with WANTON CRUELTY.

Be not proud; for pride is odious to GOD and man.

Never value yourself upon your fortune; for this is the sign of a weak mind.

Envy not the appearance of happiness in any man; for you know not his secret griefs.

Murmur not at the afflictions you suffer; for afflictions may be BLESSINGS IN DISGUISE.

Innocence confers ease and freedom on the mind; and leaves it open to every pleasing sensation.

The book is well written; and I have perused it with pleasure and profit.

Titles and ancestry render a good man illustrious; but an ill one more contemptible.

SENTENCES DIVIDED BY SEVERAL SEMICOLONS.

The shadow of knowledge passeth over the mind of man as a dream; he seeth as in the dark; he reasoneth; and is deceived.

The wisdom of GOD is as the light of Heaven; he reasoneth not; he is the fountain of truth.

Every thing grows old; every thing passes away; every thing disappears.

Yet the world is still renewed with fresh life and beauty; with a constant succession of trees and plants; with a new race of animals; with a new generation of men.

Every seed contains in it a plant of its own species; this plant another seed; this seed another little plant; and so on without end.

Various animals delight in various sorts of food; some in grass and herbs; some in grain and seed; some in flesh; some in insects.

Some men are intent upon gathering riches; others endeavour to acquire reputation and honour; a third sort are devoted to their pleasures; and a few are engaged in the nobler pursuits of learning and wisdom.

SENTENCES DIVIDED BY A COLON.

Put a bridle on thy tongue: set a guard upon thy lips.

Apply thyself to learning: it will redound to thy honour.

Read the scriptures: they are the dictates of divine wisdom.

Fear GOD: he is thy creator and preserver.

Honour the KING: he is the father of his people.

Harbour no malice in thy heart: it will be a viper in thy bosom.

Be upon thy guard against flattery: it is as insidious poison.

Avoid affectation: it is a contemptible weakness.

Do not despise human life: it is the gift of GOD.

Do not insult a poor man: his misery entitles him to pity.

All mankind want assistance: all therefore ought to assist.

Cherish a spirit of benevolence: it is a godlike virtue.

A tear is sometimes the indication of a noble mind: JESUS WEPT.

A talkative man is a nuisance to society: the ear is sick of his babbling.

The tongue of the sincere is rooted in his heart: hypocrisy and deceit have no place in his words.

A wicked son is a reproach to his father: but he that doeth right is an honour to his grey hairs.

PARAGRAPHS DIVIDED BY SEVERAL PERIODS.

Beware of the seducing appearances which surround you. Recollect what others have suffered from the power of headstrong desire. By any passion your inward peace will be impaired. But any which has the taint of guilt, will ruin your tranquillity.

Every man has some darling passion which generally affords the first introduction to vice. Irregular gratifications are cautiously indulged in the beginning. But the power of habit grows. One vice brings in another to its aid. By a sort of natural affinity they entwine themselves together. Their roots come to be spread throughout the soul.

Truth is the basis of every virtue. It is the voice of reason. Let its precepts be religiously obeyed. Never transgress its limits. Every deviation from truth is criminal. Abhor a falsehood. Let your words be ingenuous. Sincerity possesses the most powerful charm. It acquires the veneration of mankind. Its path is security and peace. It is acceptable to the DEITY.—Blessed are the pure in heart.

Never adventure on too near an approach to what is evil. Familiarize not yourselves with it, without fear. Listen with reverence to every reprehension of conscience. Preserve the most quick and accurate sensibility to right and wrong.

By disappointments and trials the violence of our passions is tamed. In the varieties of life, we are inured to habits both of the active and the suffering virtues.

INTERROGATION.

Rule 26.---An interrogation generally requires A LONGER STOP than a period; because an answer is either returned or implied; and consequently a proper interval of silence is necessary.

INTERROGATIVE SENTENCES ARE TO BE READ WITH AN ELEVATION OF THE VOICE, AS THEY ARE USUALLY SPOKEN IN CONVERSATION.

Have you seen your friend?
Is he better or worse?
What caused his accident?
Is he able to ride?

Do you believe such a tale?
Are you so foolishly credulous?

Do you expect to deceive me?
Am I void of reason?

What man will venture further?
Who then can charge me with cowardice?

Who dares to lift his arm?
Where can I find the wretch?

Who can view such misery without feeling pity?
Who can restrain his tears?

Do we not all need assistance?
Ought we to withhold our aid?

Wherein does HAPPINESS consist?
In what scene of life is it to be found?
Is it to be purchased by riches?
Can we obtain it by power?
What think you of dress and equipage?
What is your opinion of fame?
Does felicity consist in amusements?
Is it to be acquired by knowledge?
Is it not to be derived from RELIGION?

SENTENCES CONSISTING OF INTERROGATIONS AND ANSWERS.

Which now of these three, was neighbour to him that fell among thieves? He that shewed mercy to him.

What is your favourite pursuit? The improvement of my mind.

Can you forgive me, and be still my friend? As firmly as I have ever been.

What could be the matter with me, an' please your honour? Nothing in the world, Trim.

How shall we manage it? Leave it to me, said the corporal.

Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity, that stirs within us.

Where are you now? and what is your amount? Vexation, disappointment, and remorse.

To purchase heav'n, has gold the pow'r?
Can gold remove the mortal hour?
In life, can love be bought with gold?
Are friendship's pleasures to be sold?
No. All that's worth a wish or thought,
Fair virtue gives unbrib'd, unbought.

And where will you dry it, Maria? I will dry it in my bosom.

But where's the passage to the skies?
The road through death's black valley lies.

Will all great Neptune's ocean, wash this blood clean from my hands? No.

Dost thou then love him better than thyself? No; I love him as myself.

EXCLAMATION.

Rule 27.---An exclamation requires an elevation of voice, and such a pause, as may seem to give room for a momentary reflection.

Hear me, O Lord! for thy loving kindness is great!

How doth the city sit solitary that was full of people! how is she become as a widow!

She that was great among the nations, and princess among the provinces, how is she become tributary!

Fathers! Senators of Rome! the arbiters of nations! to you I fly for refuge.

I'll call thee, Hamlet!
King! Father! Royal Dane! oh! answer me!
Eternity! thou pleasing dreadful thought!
How much vanity is in the pursuits of men!
Live! live! ye incomparable pair!
What a noble scene is before us!
How charming is the face of nature!

Behold the daughter of innocence!
What a look! what beauty! what sweetness!
Behold a great and good man!
What majesty! how graceful! how commanding!
O venerable shade! O illustrious hero!
Behold the effects of virtue!

Leave me, oh! leave me to repose!

I am stripped of all my honours! I lie prostrate on the earth!

Farewell! a long farewell to all my greatness!

It stands, solid and entire! but it stands alone! and it stands amidst ruins!

How glorious are the works of God!

How presumptuous is man!

THE DASH.

Rule 28.---The dash requires a pause somewhat less than a period. The pause should come upon the hearer unexpectedly; and therefore there should be no preparatory inflection of the voice.

Here lies the great—false marble, where?
Nothing but sordid dust lies here.

When the poor victims were bayonetted clinging round the knees of the soldiers! would my friend—but I cannot pursue the strain of interrogation!

If thou art he, so much respected once—but oh! how fallen.

I despaired at first, said the corporal, of being able to bring back your honour any kind of intelligence concerning the poor lieutenant—Is he of the army then? said my Uncle Toby.

Base as thou'rt false—No.
Art thou not—what?—a traitor?

And God said—what?—" let there be light!"
Yes, and a brave one, but—I know thy meaning.
And longer had she sung—but, with a frown, Revenge impatient rose.

The manor Sir?—" the manor—hold!" he cried,
" Not that—I cannot part with that"—and died.

PARENTHESIS.

Rule 29.---In the following examples, read the former part of each sentence with a tone, suitable to the nature of the subject, and make a short pause with a suspended voice. In the parenthesis, lower your voice and proceed more quickly. After the parenthesis is concluded, assume the same elevation, with which you began.

Know then this truth (enough for man to know)
Virtue alone, is happiness below.

Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth.

Every planet (as the Creator has made nothing in vain) is most probably inhabited.

My dear friend (said he to Mentor) you save my honour!

Come (said she with a look of complacency) come into my habitation.

This (replied the marchioness) is a painful separation.

Remember (continued she with a sigh) your absent friend.

"An honest man (as Mr. Pope expresses himself) is the noblest work of GOD."

"Pride (to use the emphatical words of a sacred writer) was not made for man."

I have seen charity (if charity it may be called) insult with an air of pity.

Life in general (for exceptions are extremely few) is thrown away in sloth and trifling.

The Tyrians were the first (if we may believe what is told us by writers of high antiquity) who learned the art of navigation.

I am happy, said he (expressing himself with the warmest emotion) infinitely happy, in seeing you return.

EXAMPLES FOR PRACTICE.

Including solemn, serious, vehement, familiar, gay, and humorous Pieces.

OMNISCIENCE OF THE DEITY.

I WAS yesterday, about sun-set, walking in the open fields, till the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours which appeared in the western parts of heaven. In proportion as they faded away and went out, several stars and planets appeared one after another, till the whole firmament was in a glow. The blueness of the ether was exceedingly heightened and enlivened, by the season of the year, and the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full moon rose, at length, in that clouded majesty, which Milton takes notice of; and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights than that which the sun had before discovered to us.

As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought arose in me, which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it, in

that reflection; "when I consider the heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou regardest him?" In the same manner, when I considered that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me; with those innumerable sets of planets or worlds, which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds, rising still above this which we discovered; and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former, as the stars do to us; in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Were the sun, which enlightens this part of the creation, with all the host of planetary worlds that move above him, utterly extinguished and annihilated, they would not be missed, more than a grain of sand upon the sea shore. The space they possess is so exceedingly little in comparison of the whole, it would scarcely make a blank in the creation. The chasm would be impereceptible to an eye, that could take in the whole compass of nature, and pass from one end of the creation to the other; as it is possible there may

be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves.—By the help of glasses, we see many stars, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Huygenius carries this thought so far, that he does not think it impossible there may be stars, whose light has not yet travelled down to us, since their first creation. There is no question that the universe has certain bounds set to it: but when we consider that it is the work of infinite power, prompted by infinite goodness with an infinite space to exert itself in, how can our imagination set any bounds to it?

CARDINAL WOLSEY.

Farewell, a long farewell to all my greatness!
This is the state of man: to day he puts forth
The tender leaves of hope; to morrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost—a killing frost,
And when he thinks, good easy man, full surely
His greatness is a rip'ning, nips his shoot;
And then he falls, as I do. I have ventur'd,
Like little wanton boys, that swim on bladders,
These many summers in a sea of glory;
But far beyond my depth: my high-blown pride
At length broke under me; and now has left me,
Weary and old with service, to the mercy

Of a rude stream, that must for ever hide me.
Vain pomp and glory of the world, I hate ye!
I feel my heart new open'd. Oh, how wretched
Is that poor man that hangs on princes' favours!
There is, betwixt that smile he would aspire to,
That sweet aspect of princes, and his ruin,
More pangs and fears than war or women have;
And when he falls, he falls like Lucifer,
Never to hope again.

REVERENCE GOD.

Bow down your heads unto the dust, O ye inhabitants of earth! be silent and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive; there let the precepts of life be made known, let the maxims of truth be honoured and obeyed.

All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth for ever.

He sitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and

performeth his will through all the regions of unlimited space.

Order, and grace, and bounty, spring from his hand.

The voice of wisdom speaketh in all his works; but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream; he seeth as in the dark; he reasoneth, and is often deceived.

But the wisdom of God is as the light of heaven; he reasoneth not; his mind is the fountain of truth.

Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any in goodness be compared unto him?

He it is, O man! who hath created thee: thy station on earth is fixed by his appointment: the powers of thy mind are the gift of his goodness: the wonders of thy frame are the work of his hand.

Hear then his voice, for it is gracious; and he that obeyeth, shall establish his soul in peace.

MISFORTUNES IN LIFE.

No sooner has any thing in the health, or in the circumstances of men, gone cross to their wish, than

they begin to talk of the unequal distribution of the good things of this life; they envy the condition of others; they repine at their own lot, and fret against the Ruler of the world.

Full of these sentiments, one man pines under a broken constitution. But let us ask him, whether he can, fairly and honestly, assign no cause for this but the unknown decree of heaven? Has he duly valued the blessing of health, and always observed the rules of virtue and sobriety? Has he been moderate in his life, and temperate in all his pleasures? If now he is only paying the price of his former, perhaps his forgotten indulgences, has he any title to complain as if he were suffering unjustly? Were we to survey the chambers of sickness and distress, we should often find them peopled with the victims of intemperance and sensuality, and with the children of vicious indolence and sloth. Among the thousands who languish there, we should find the proportion of innocent sufferers to be small. We should see faded youth, premature old age, and the prospect of an untimely grave, to be the portion of multitudes, who, in one way or other, have brought those evils on themselves; while yet these martyrs of vice and folly, have the assurance to arraign the hard fate of man, and to "fret against the Lord."

But you, perhaps, complain of hardships of another kind; of the injustice of the world; of the po-

verty which you suffer, and the discouragements under which you labour; of the crosses and disappointments of which your life has been doomed to be full.—Before you give too much scope to your discontent, let me desire you to reflect impartially upon your past train of life. Has not sloth, or pride, or ill temper, or sinful passions, misled you often from the path of sound and wise conduct? Have you not been wanting to yourselves, in improving those opportunities which Providence offered you, for bettering and advancing your state? If you have chosen to indulge your humour, or your taste, in the gratification of indolence or pleasure, can you complain because others, in preference to you, have obtained those advantages which naturally belong to useful labours, and honourable pursuits? Have not the consequences of some false steps, into which your passions, or your pleasures, have betrayed you, pursued you through much of your life; tainted, perhaps, your characters, involved you in embarrassments, or sunk you into neglect?—It is an old saying, that every man is the artificer of his own fortune in the world. It is certain, that the world seldom turns wholly against a man, unless through his own fault. "Religion is," in general, "profitable unto all things." Virtue, diligence, and industry, joined with good temper and prudence, have ever been found the surest road to prosperity; and where men fail of attaining it,

their want of success is far oftener owing to their having deviated from that road, than to their having encountered insuperable bars in it. Some, by being too artful, forfeit the reputation of probity. Some, by being too open, are accounted to fail in prudence. Others, by being fickle and changeable, are distrusted by all. The case commonly is, that men seek to ascribe their disappointments to any cause, rather than to their own misconduct; and when they can devise no other cause, they lay them to the charge of Providence. Their folly leads them into vices; their vices into misfortunes; and in their misfortunes they "murmur against Providence." They are doubly unjust towards their Creator. In their prosperity, they are apt to ascribe their success to their own diligence, rather than to his blessing: and in their adversity, they impute their distresses to his providence, not to their own misbehaviour. Whereas, the truth is the very reverse of this. "Every good and every perfect gift cometh from above;" and of evil and misery, man is the author to himself.

CALISTHENES'S REPROOF OF CLEON'S FLATTERY TO ALEXANDER.

If the king were present, Cleon, there would be no need of my answering to what you have just proposed. He would himself reprove you for ende-

vouring to draw him into an imitation of foreign absurdities, and for bringing envy upon him by such unmanly flattery. As he is absent, I take upon me to tell you, in his name, that no praise is lasting but what is rational; and that you do what you can to lessen his glory, instead of adding to it. Heroes have never, among us, been deified, till after their death. And whatever may be your way of thinking, Cleon, for my part, I wish the king may not, for many years to come, obtain that honour. You have mentioned, as precedents of what you propose, Hercules and Bacchus. Do you imagine, Cleon, that they were deified over a cup of wine? And are you and I qualified to make gods? Is the king, our sovereign, to receive his divinity from you and me, who are his subjects? First try your power, whether you can make a king. It is surely easier to make a king than a god! to give an earthly dominion, than a throne in Heaven. I only wish, that the gods may have heard, without offence, the arrogant proposal you have made of adding one to their number; and that they may still be so propitious to us, as to grant the continuance of that success to our affairs, with which they have hitherto favoured us. For my part, I am not ashamed of my country; nor do I approve of our adopting the rites of foreign nations, or learning from them how we ought to reverence our kings.—

To receive laws, or rules of conduct, from them, what is it, but to confess ourselves inferior to them?

QUINTUS CURTIUS.

THE IMPORTANCE OF A GOOD EDUCATION.

I consider a human soul, without education, like marble in the quarry; which shews none of its inherent beauties until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

Aristotle tells us, that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light. I am, therefore, much delighted with reading the accounts of savage nations, and with contemplating those virtues which are wild

and uncultivated: to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it sometimes happens in our American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner? What might not that savage greatness of soul, which appears in these poor wretches on many occasions, be raised to, were it rightly cultivated?

It is therefore an unspeakable blessing, to be born in those parts of the world, where wisdom and knowledge flourish.

CICERO AGAINST VERRES.

The time is come, Fathers, when that which has long been wished for, towards allaying the envy your order has been subject to, and removing the imputations against trials, is effectually put into your power. An opinion has long prevailed, not only here at home, but likewise in foreign countries, both dangerous to you, and pernicious to the state,—that, in prosecutions, men of wealth are always safe, however clearly convicted. There is now to be brought upon his

trial before you, to the confusion, I hope, of the propagators of this slanderous imputation, one whose life and actions condemn him in the opinion of all impartial persons: but who, according to his own reckoning and declared dependence upon his riches, is already acquitted; I mean Caius Verres. I demand justice of you, Fathers, upon the robber of the public treasury, the oppressor of Asia Minor and Pamphylia, the invader of the rights and privileges of Romans, the scourge and curse of Sicily. If that sentence is passed upon him which his crimes deserve, your authority, Fathers, will be venerable and sacred in the eyes of the public: but if his great riches should bias you in his favour, I shall still gain one point,—to make it apparent to all the world, that what was wanting in this case, was not a criminal nor a prosecutor, but justice and adequate punishment.

To pass over the shameful irregularities of his youth, what does his quæstorship, the first public employment he held, what does it exhibit, but one continued scene of villanies? Cneius Carbo, plundered of the public money by his own treasurer, a consul stripped and betrayed, an army deserted and reduced to want, a province robbed, the civil and religious rights of a people violated. The employment he held in Asia Minor and Pamphylia, what did it produce but the ruin of those countries? in which houses, cities, and

temples, were robbed by him. What was his conduct in his prætorship here at home? Let the plundered temples, and public works neglected, that he might embezzle the money intended for carrying them on, bear witness. How did he discharge the office of a judge? Let those who suffered by his injustice answer. But his prætorship in Sicily crowns all his works of wickedness, and finishes a lasting monument to his infamy. The mischiefs done by him in that unhappy country, during the three years of his iniquitous administration, are such, that many years, under the wisest and best of prætors, will not be sufficient to restore things to the condition in which he found them; for it is notorious, that, during the time of his tyranny, the Sicilians neither enjoyed the protection of their own original laws; of the regulations made for their benefit by the Roman senate, upon their coming under the protection of the commonwealth; nor of the natural and unalienable rights of men. His nod has decided all causes in Sicily for these three years. And his decisions have broken all law, all precedent, all right. The sums he has, by arbitrary taxes and unheard-of impositions, extorted from the industrious poor, are not to be computed. The most faithful allies of the commonwealth have been treated as enemies. Roman citizens have, like slaves, been put to death with tortures. The most atrocious criminals, for money, have been exempted

from the deserved punishments; and men of the most unexceptionable characters, condemned and banished unheard. The harbours, though sufficiently fortified, and the gates of strong towns, have been opened to pirates and ravagers. The soldiery and sailors, belonging to a province under the protection of the commonwealth, have been starved to death; whole fleets, to the great detriment of the province, suffered to perish. The ancient monuments of either Sicilian or Roman greatness, the statues of heroes and princes, have been carried off; and the temples stripped of the images.—Having, by his iniquitous sentences, filled the prisons with the most industrious and deserving of the people, he then proceeded to order numbers of Roman citizens to be strangled in the gaols; so that the exclamation, "I am a citizen of Rome!" which has often, in the most distant regions, and among the most barbarous people, been a protection, was of no service to them; but, on the contrary, brought a speedier and a more severe punishment upon them.

I ask now, Verres, what thou hast to advance against this charge? Wilt thou pretend to deny it? Wilt thou pretend, that any thing false, that even any thing aggravated, is alleged against thee? Had any prince, or any state, committed the same outrage against the privilege of Roman citizens, should we not think we had sufficient ground for demanding sa-

tisfaction? What punishment ought, then, to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater distance than Sicily, within sight of the Italian coast, to put to the infamous death of crucifixion, that unfortunate and innocent citizen, Publius Gavius Cosanus, only for his having asserted his privilege of citizenship, and declared his intention of appealing to the justice of his country, against the cruel oppressor, who had unjustly confined him in prison at Syracuse, whence he had just made his escape? The unhappy man, arrested as he was going to embark for his native country, is brought before the wicked prætor. With eyes darting fury, and a countenance distorted with cruelty, he orders the helpless victim of his rage to be stripped, and rods to be brought; accusing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a spy. It was in vain that the unhappy man cried out, "I am a Roman citizen: I have served under Lucius Pretius, who is now at Panormus, and will attest my innocence." The blood-thirsty prætor, deaf to all he could urge in his own defence, ordered the infamous punishment to be inflicted. Thus, Fathers, was an innocent Roman citizen publicly mangled with scourging; whilst the only words he uttered, amidst his cruel sufferings, were, "I am a Roman citizen!" With these he hoped to defend himself from violence and infamy.—

But of so little service was this privilege to him, that, while he was thus asserting his citizenship, the order was given for his execution,—for his execution upon the cross!

O liberty!—O sound once delightful to every Roman ear!—O sacred privilege of Roman citizenship!—once sacred!—now trampled upon!—But what then!—Is it come to this? Shall an inferior magistrate, a governor, who holds his whole power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red-hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen? Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the licentious and wanton cruelty of a monster, who, in confidence of his riches, strikes at the root of liberty, and sets mankind at defiance?

I conclude with expressing my hopes, that your wisdom and justice, Fathers, will not, by suffering the atrocities and unexampled insolence of Caius Verres to escape due punishment, leave room to apprehend the danger of a total subversion of authority, and the introduction of general anarchy and confusion.

THE APOSTLE PAUL'S NOBLE DEFENCE BEFORE FESTUS AND AGRIPPA.

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, concerning all the things whereof I am accused by the Jews: especially, as I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; who knew me from the beginning, (if they would testify) that after the straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God to our fathers; to which promise, our twelve tribes, continually serving God day and night, hope to come: and, for this hope's sake, king Agrippa, I am accused by the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: and this I did in Jerusalem. Many of the saints I shut up in prison, having received authority from the chief priests: and

when they were put to death, I gave my voice against them. And I often punished them in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. But as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king! I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking to me, and saying, in the Hebrew tongue, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." And I said, "who art thou, Lord? And he replied, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared to thee for this purpose, to make thee a minister, and a witness both of these things, which thou hast seen, and of those things in which I will appear to thee; delivering thee from the people, and from the Gentiles, to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and inheritance amongst them who are sanctified by faith that is in me."

Whereupon, O king Agrippa! I was not disobedient to the heavenly vision: but showed first to them of Damascus, and at Jerusalem, and through all the

coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. For these causes, the Jews caught me in the temple; and went about to kill me. Having, however, obtained help from God, I continue, to this day, witnessing both to small and great, saying no other things than those which the prophets and Moses declared should come: that Christ should suffer; that he would be the first who should rise from the dead; and that he would show light to the people, and to the Gentiles.

HAMLET'S INSTRUCTIONS TO THE PLAYERS.

Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue. But if you mouth it, as many of our players do, I had as lieve the town crier had spoke my lines. And do not saw the air too much with your hand, thus: but use all gently; for in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a temperance, that may give it smoothness. O! it offends me to the soul, to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; who, for the most part, are capable of nothing but inexplicable dumb shows and noise: I would have such a fellow whipped for o'erdoing termagant; it outherods Herod.—Pray you, avoid it.

Be not too tame neither; but let your own discretion be your tutor. Suit the action to the word, the word to the action, with this special observance, that you o'erstep not the modesty of nature; for any thing so overdone is from the purpose of playing; whose end, both at the first and now, was and is, to hold, as 'twere, the mirror up to nature; to show Virtue her own feature, Scorn her own image, and the very age and body of the time his form and pressure. Now this overdone or come tardy of, though it make the unskilful laugh, cannot but make the judicious grieve: the censure of one of which must in your allowance o'erweigh a whole theatre of others. O! there be players that I have seen play, and heard others praise, and that highly, (not to speak it profanely,) that, neither having the accent of Christian, nor the gait of Christian, pagan, nor man, have so strutted and bellowed, that I have thought some of Nature's journeymen had made them, and not made them well, they imitated humanity so abominably.

And let those that play your clowns speak no more than is set down for them: for there be of them that will themselves laugh, to set on some quantity of barren spectators to laugh too; though, in the mean time, some necessary question of the play be then to be considered:—that's villainous: and shows a most pitiful ambition in the fool that uses it.

SHAKSPEARE.

L' ALLEGRO.

Come, thou Goddess, fair and free,
In Heav'n yclep'd Euphrosyne,
And by men, heart-easing Mirth,
Whom lovely Venus at a birth
With two sister Graces more
To ivy-crowned Bacchus bore:
Or whether (as some sages sing)
The frolic wind that breathes the spring,
Zephyr, with Aurora playing,
As he met her once a maying,
There on beds of vi'lets blue,
And fresh blown roses wash'd in dew,
Fill'd her with thee a daughter fair,
So buxom, blithe, and debonair.

Haste thee Nymph, and bring with thee
Jest and youthful jollity,
Quips, and Cranks, and wanton Wiles
Nods, and Becks, and wreathed Smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinkled Care derides
And Laughter holding both his sides;
Come, and trip it as you go
On the light fantastic toe,
And in thy right hand lead with thee,
The mountain-nymph, sweet Liberty;

And, if I give thee honour due,
Mirth, admit me of thy crew,
To live with her, and live with thee,
In unreproved pleasures free:
To hear the lark begin his flight,
And singing startle the dull night,
From his watch-tow'r in the skies,
Till the dappled dawn doth rise;
Then to come, in spite of sorrow,
And at my window bid good morrow,
Through the sweetbryer, or the vine,
Or the twisted eglantine:
While the cock with lively din
Scatters the rear of darkness thin,
And to the stack, or the barn door,
Stoutly struts his dames before:
Oft list'ning how the hounds and horn
Cheerly rouse the slumb'ring morn,
From the side of some hoar hill,
Through the high wood echoing shrill:
Some time walking not unseen
By hedge-row elms, on hillocks green,
Right against the eastern gate,
Where the great Sun begins his state,
Rob'd in flames, and amber light,
The clouds in thousand liv'ries dight;
While the ploughman, near at hand,
Whistles o'er the furrow'd land,

And the milk-maid singeth blithe,
And the mower whets his scythe,
And ev'ry shepherd tells his tale
Under the hawthorn in the dale.
  Straight mine eye hath caught new pleasures,
While the landscape round it measures,
Russet lawns, and fallows gray,
Where the nibbling flocks do stray;
Mountains on whose barren breast
The lab'ring clouds do often rest;
Meadows trim with daisies pied;
Shallow brooks, and rivers wide:
Tow'rs and battlements it sees
Bosom'd high in tufted trees,
Where perhaps some beauty lies,
The Cynosure of neighb'ring eyes.
Hard by, a cottage-chimney smokes,
From betwixt two aged oaks,
Where Corydon and Thyrsis met,
Are at their sav'ry dinner set
Of herbs, and other country messes,
Which the neat-handed Phyllis dresses:
And then in haste her bow'r she leaves,
With Thestylis to bind the sheaves;
Or, if the earlier season lead,
To the tann'd haycock in the mead.
  Sometimes, with secure delight,
The upland hamlets will invite,

When the merry bells ring round,
And the jocund rebecks sound
To many a youth, and many a maid,
Dancing in the chequer'd shade;
And young and old come forth to play
On a sunshine holiday,
Till the livelong daylight fail;
Then to the spicy nutbrown ale,
With stories told of many a feat,
How fairy Mab the junkets ate;
She was pinch'd, and pull'd, she said,
And he by friar's lantern led;
Tells how the drudging goblin sweat
To earn his cream-bowl duly set,
When in one night, ere glimpse of morn,
His shad'wy flail had thresh'd the corn,
That ten day-labourers could not end;
Then lies him down the lubber fiend,
And, stretch'd out all the chimney's length,
Basks at the fire his hairy strength,
And, cropful, out of doors he flings,
Ere the first cock his matin rings.
Thus done the tales, to bed they creep,
By whisp'ring winds soon lull'd asleep.
Tow'red cities please us then,
And the busy hum of men,
Where throngs of knights and barons bold
In weeds of peace high triumphs hold,

With store of ladies, whose bright eyes
Rain influence, and judge the prize
Of wit, or arms, while both contend
To win her grace, whom all commend.
There let Hymen oft appear
In saffron robe, with taper clear,
And pomp, and feast, and revelry,
With masque and antique pageantry,
Such sights as youthful poets dream,
On summer eves, by haunted stream.
Then to the well-trod stage anon,
If Jonson's learned sock be on,
Or sweetest Shakspeare, Fancy's child,
Warble his native woodnotes wild.
And ever against eating cares
Lap me in soft Lydian airs,
Married to immortal verse,
Such as the melting soul may pierce,
In notes with many a winding bout
Of linked sweetness long drawn out,
With wanton heed, and giddy cunning,
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of Harmony;
That Orpheus' self may heave his head
From golden slumber on a bed
Of heap'd Elysian flowers, and hear
Such strains as would have won the ear

Of Pluto, to have quite set free
His half regain'd Eurydice.
These delights if thou canst give,
Mirth, with thee I mean to live. MILTON.

THE CAMELEON.

Oft it has been my lot to mark
A proud, conceited, talking spark,
With eyes, that hardly serv'd at most
To guard their master 'gainst a post:
Yet round the world the blade has been,
To see whatever could be seen.
Returning from his finish'd tour,
Grown ten times perter than before;
Whatever word you chance to drop,
The travell'd fool your mouth will stop;
" Sir, if my judgment you'll allow—
" I've seen—and sure I ought to know"—
So begs you'd pay a due submission,
And acquiesce in his decision.
Two travellers of such a cast,
As o'er Arabia's wilds they past,
And on their way in friendly chat
Now talk'd of this, and then of that,
Discours'd a while, 'mongst other matter,
Of the Cameleon's form and nature.
" A stranger animal," cries one,
" Sure never liv'd beneath the sun:

" A lizard's body lean and long,
" A fish's head, a serpent's tongue,
" Its tooth with triple claw disjoin'd;
" And what a length of tail behind!
" How slow its pace! and then its hue—
" Who ever saw so fine a blue?"
" Hold there," the other quick replies,
" 'Tis green—I saw it with these eyes,
" As late with open mouth it lay,
" And warm'd it in the sunny ray;
" Stretch'd at its ease the beast I view'd,
" And saw it eat the air for food."
" I've seen it, Sir, as well as you,
" And must again affirm it blue;
" At leisure I the beast survey'd,
" Extended in the cooling shade."
" 'Tis green, 'tis green, Sir, I assure ye."—
" Green!" cries the other in a fury—
" Why, Sir—d'ye think I've lost my eyes?"
" 'Twere no great loss," the friend replies;
" For if they always serve you thus,
" You'll find 'em but of little use."
So high at last the contest rose,
From words they almost came to blows:
When luckily came by a third;
To him the question they referr'd,
And begg'd he'd tell 'em, if he knew,
Whether the thing was green or blue.

" Sirs," cries the umpire, " cease your pother—
" The creature's neither one nor t'other.
" I caught the animal last night,
" And view'd it o'er by candle-light:
" I mark'd it well—'twas black as jet.
" You stare—but, Sirs, I've got it yet,
" And can produce it."—" Pray, Sir, do:
" I'll lay my life the thing is blue."—
" And I'll be sworn, that when you've seen
" The reptile, you'll pronounce him green."
" Well then, at once to ease the doubt,"
Replies the man, " I'll turn him out:
" And when before your eyes I've set him,
" If you don't find him black I'll eat him."
He said; then full before their sight
Produc'd the beast, and lo!—'twas white.
Both star'd, the man look'd wondrous wise—
" My children," the Cameleon cries,
(Then first the creature found a tongue,)
" You all are right, and all are wrong:
" When next you talk of what you view,
" Think others see, as well as you:
" Nor wonder, if you find that none
" Prefers your eye-sight to his own."

THE MONKEY WHO HAD SEEN THE WORLD.

A Monkey, to reform the times,
Resolv'd to visit foreign climes:
For men in distant ages roam
To bring politer manners home.
So forth he fares, all toil defies:
Misfortunes serve to make us wise.
At length the treach'rous snare was laid;
Poor Pug was caught, to town convey'd,
There sold. How envy'd was his doom,
Made captive in a lady's room!
Proud as a lover of his chains,
He day by day her favour gains.
Whene'er the duty of the day
The toilet calls, with mimic play
He twirls her knots, he cracks her fan,
Like any other gentleman.
In visits too his parts and wit,
When jests grew dull, were sure to hit.
Proud with applause, he thought his mind
In ev'ry courtly art refin'd;
Like Orpheus, burnt with public zeal,
To civilise the monkey weal:
So watch'd occasion, broke his chain,
And sought his native woods again.
The hairy sylvans round him press,
Astonish'd at his strut and dress.

Some praise his sleeve; and others glote
Upon his rich embroider'd coat;
His dapper periwig commending,
With the black tail behind depending;
His powder'd back, above, below,
Like hoary frost, or fleecy snow;
But all, with envy and desire,
His flutt'ring shoulder-knot admire.
" Hear and improve," he pertly cries;
" I come to make a nation wise.
" Weigh your own worth; support your place,
" The next in rank to human race.
" In cities long I pass'd my days,
" Convers'd with men, and learnt their ways.
" Their dress, their courtly manners, see;
" Reform your state, and copy me.
" Seek ye to thrive, in flatt'ry deal;
" Your scorn, your hate, with that conceal:
" *Seem* only to regard your friends,
" But use them for your private ends.
" Stint not to truth the flow of wit;
" Be prompt to lie whene'er 'tis fit.
" Bend all your force to spatter merit;
" Scandal is conversation's spirit.
" Boldly to ev'ry thing pretend,
" And men your talents shall commend.
" I knew the great. Observe me right;
" So shall you grow like man, polite."

He spoke and bow'd. With mutt'ring jaws
The wond'ring circle grinn'd applause.
Now, warm with malice, envy, spite,
Their most obliging friends they bite;
And, fond to copy human ways,
Practice new mischiefs all their days.
Thus the dull lad, too tall for school,
With travel finishes the fool;
Studious of ev'ry coxcomb's airs,
He drinks, games, dresses, rakes, and swears;
O'erlooks with scorn all virtuous arts,
For vice is fitted to his parts.

PART THE SECOND.

THE student having acquired habits of correct enunciation and graceful deportment, it is unnecessary to urge that they are to be preserved, during the exercises which are yet to be prescribed.

Hitherto there has been no exertion of the intellect. The practices of reading and recitation, require very little more of mental effort than patience and attention.

To relate accurately any circumstance or reasoning with which we are acquainted, needs all the requisites enumerated for good reading and recitation; but to understand a subject clearly, and recollect it faithfully, there are also necessary, the additional powers of discrimination and retention.

The discrimination here required is the faculty of distinguishing the principal features of a narrative, description or argument; so as to collect them in the mind independently of its subordinate parts.

Retention is the power of holding them in the mind after they have been thus discriminated.

We have no ideas but of persons, objects, and

actions; and all we can do is to relate, describe, and reason upon them. The faculties therefore of discrimination and retention, can be employed only on narratives, descriptions, and arguments.

*** Each of the examples is to be read to the pupils; who, according to the rules which are given, will repeat its substance.

OF NARRATIVE.

Rule 1.—Narrative is an account of events and of the persons or objects concerned in them.

Rule 2.—The principal features of a narrative are expressed by nouns and verbs.

Rule 3.—Narrative includes detached events, biography, and history.

Rule 4.—Detached events are single circumstances, generally preserved on account of some particular instruction or amusement which they convey. Such are fables, anecdotes, &c.

Rule 5.—When the principal nouns and verbs

of a fable, &c. are collected together, they contain its real substance. The following are examples:

THE FABLE OF THE DOG AND THE SHADOW.

"A dog crossing a little rivulet with a piece of flesh, in his mouth, saw his own shadow represented in the water, and believing it to be another dog, who was carrying another piece of flesh, he could not forbear catching at it; but was so far from getting any thing by his greedy design, that he dropt the piece he had in his mouth, which immediately sunk to the bottom, and was irrecoverably lost."

In this fable the principal nouns are—dog, flesh, shadow, water. The principal verbs are—saw, believing, catching, dropt, lost.

These nouns and verbs collected together, represent, with very little assistance, the substance of the fable: thus—A dog with flesh saw his shadow in the water; (believing it to be another dog, with another piece of flesh) catching at it, dropt the flesh, and lost it.

*** In the following examples, the principal nouns and verbs are distinguished by italics.

THE CREAKING WHEEL.

The coachman hearing *one* of the *wheels* of his coach *creak*, was surprised; but more especially when he perceived that it was the *worst wheel* of the whole set, and which he thought had but little pretence to take such a liberty. But upon his demanding the reason why it did so, the wheel replied, that it was natural for people who laboured under any affliction or *infirmity* to *complain*.

THE NORTH WIND AND THE SUN.

A dispute once arose betwixt the *north wind* and the *sun*, about the superiority of their power; and they agreed to try their strength upon a *traveller*, which should be able to get his *cloak* off first. The north wind began, and *blew* a very cold blast, accompanied with a sharp driving shower: but this, and whatever else he could do, instead of making the man quit his cloak, obliged him *to gird* it about his body as close as possible. Next came the sun, who, breaking out from a thick watery cloud, drove away the cold vapours from the sky, and darted his warm, *sultry beams* upon the head of the poor weather-beaten traveller. The man growing faint with the heat, and unable to endure it any longer, first *throws off* his heavy cloak, and then flies for protection to the shade of a neighbouring grove.

THE TORTOISE AND THE EAGLE.

The *tortoise*, *weary* of his condition, by which he was confined upon the ground, and being ambitious to have a prospect and look about him, *gave out*, that if any *bird* would *take* him up into the *air*, and show him the world, he would *reward* him with a discovery of many precious stones, which he knew were hidden in a certain place of the earth: the *eagle* undertook to do as he desired; and when he had *performed* his commission, demanded the reward: but finding the *tortoise could not* make good his words, he struck his talons into the softer parts of his body, and *made* him a *sacrifice* to his revenge.

THE ASS IN THE LION'S SKIN.

An *ass*, finding the *skin of a lion*, put it on; and going into the woods and pastures, threw all the flocks and herds into a terrible consternation. At last, meeting his owner, he would have *frightened* him also; but the good *man seeing* his *long ears* stick out, presently knew him, and with a good *cudgel* made him sensible, that notwithstanding his being dressed in a lion's skin, he was really no more than an ass.

THE CROW AND THE PITCHER.

A *crow*, ready to die with thirst, flew with joy to a

pitcher, which he beheld at some distance. When he came, he found *water* in it indeed, but so near the *bottom*, that, with all his stooping and straining, he was not able to reach it: then he endeavoured to overturn the pitcher, that so at least he might be able to get a little of it; but his strength was not sufficient for this: at last, seeing some pebbles lie near the place, he cast them one by one into the pitcher; and thus, by degrees, raised the water up to the very brim, and satisfied his thirst.

THE LION AND THE FOUR BULLS.

Four bulls, which had entered into a very strict friendship, kept always near one another, and fed together. The *lion* often saw them, and as often had a mind to make one of them his prey; but, though he could easily have subdued any of them singly, yet he was *afraid* to attack the *whole* alliance, as knowing they would have been too hard for him, and therefore contented himself for the present with keeping at a distance. At last, perceiving no attempt was to be made upon them, as long as this combination held, he took occasion, by whispers and hints, to *foment jealousies*, and raise divisions among them. This stratagem succeeded so well, that the bulls grew cold and reserved towards one another, which soon after ripened into a downright hatred and aversion, and at last ended in a total *separation*.

The lion had now obtained his ends; and, as impossible as it was for him to hurt them while they were united, he found no difficulty, now they were parted, to seize and *devour every bull* of them, one after another.

THE HARPER.

A *fellow* that used to play upon his *harp*, and sing to it in little *alehouses*, made a shift, by the help of those narrow confined walls, *to please* the dull sots who heard him; hence he entertained an ambition of showing his parts upon the *public theatre*, where he fancied he could not fail of raising a great reputation and fortune in a very short time. He was accordingly admitted upon trial; but the spaciousness of the place, and the throng of the people, so deadened and weakened both his voice and instrument, that scarce either of them could be heard; and where they could, it sounded so poor, so low, and so wretched, in the ears of his refined audience, that he was universally exploded and *hissed off* the stage.

THE DOVE AND THE ANT.

"The *ant*, compelled by thirst, went to drink in a clear, purling rivulet; but the current, with its circling eddy, snatched her away, and *carried* her down the *stream*. A *dove*, pitying her distressed condition, cropt a *branch* from a neighbouring tree, and

let it fall into the water, by means of which the ant *saved* herself, and got ashore. Not long after, a *fowler* having a design upon the dove, planted his nets in due order, without the bird's observing what he was about; which the *ant* perceiving, just as he was going to put his design in execution, she *bit* him by the heel, and made him give so sudden a start, that the *dove* took the alarm, and *flew* away.

RESPECT DUE TO OLD AGE.

It happened at *Athens*, during a public representation of some *play* exhibited in honour of the commonwealth, that an *old gentleman* came too late for a place suitable to his age and quality. Many of the *young gentlemen*, who observed the difficulty and confusion he was in, made signs to him that they *would accommodate* him if he came where they sat: the good man bustled through the crowd accordingly; but when he came to the seat to which he was invited, the *jest* was, to sit close and expose him, as he stood out of countenance, to the whole audience. The frolic went round all the Athenian benches. But on those occasions there were also particular places assigned for foreigners: when the good man skulked towards the boxes appointed for the *Lacedemonians*, that honest people, more virtuous than polite, rose up all to a man, and with the greatest respect *received* him among them. The Athenians

being suddenly touched with a sense of the Spartan virtue and their own degeneracy, gave a thunder of *applause*, and the old man cried out, "The Athenians understand what is good, but the Lacedemonians practise it." SPECTATOR.

Agesilaus, king of Sparta, being asked, *what* things he thought most proper for *boys to learn*, answered, "Those *which* they ought *to practise* when they come to be *men*." A *wiser* than Agesilaus has inculcated the same sentiment: "*Train* up a child in the way he *should go*, and when he is old he *will not depart* from it."

L'Estrange, in his Fables, tells us, that a number of frolicksome *boys* were one day watching *frogs* at the side of a pond; and that, as any of them put their heads above the water, they *pelted* them down again with stones. *One* of the frogs, appealing to the humanity of the boys, made this striking observation: "Children, you do not consider, that though this may be *sport* to you, it is *death* to us."

Sir Philip Sidney, at the battle near *Zutphen*, was *wounded* by a musket-ball, which broke the bone of his thigh. He was carried about a mile and a half, to the camp; and being faint with the loss of blood, and probably parched with thirst, through the heat of the weather, he called for *drink*. It was immediately brought to him: but as he was putting the

vessel to his mouth, a *poor wounded soldier*, who happened at that instant to be carried by him, looked up to it with *wishful eyes*. The gallant and generous Sidney took the bottle from his mouth, and *delivered* it to the soldier, saying, " Thy *necessity* is yet *greater* than mine."

Rule 6.---Detached events are sometimes used to inculcate a moral principle or opinion to which the fable or anecdote evidently leads.

In the following examples, the moral of each fable or anecdote is added separately. The pupil will take care to distinguish the principal nouns and verbs, according to Rule 5, so that he may be enabled to repeat the substance of each example, as well as the instruction which it is designed to convey.

THE GOOD SAMARITAN.

A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed; leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and brought him to an inn and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

Moral.

Do thou likewise.

THE ASS AND THE LION HUNTING.

The lion took a fancy to hunt in company with the ass; and to make him the more useful, gave him instructions to hide himself in a thicket, and then to bray in the most frightful manner that he could possibly contrive. "By this means," says he, "you will rouse all the beasts within the hearing of you; while I stand at the outlets, and take them as they are making off." This was done; and the stratagem took effect accordingly. The ass brayed most hideously; and the timorous beasts, not knowing what to make of it, began to scour off as fast as they could; when the lion, who was posted at a proper avenue,

seized and devoured them, as he pleased. Having got his belly full, he called out to the ass, and bid him leave off, telling him, he had done enough. Upon this, the lop-eared brute came out of his ambush, and approaching the lion, asked him, with an air of conceit, how he liked his performance. "Prodigiously!" says he; "you did it so well, that I protest, had I not known your nature and temper, I might have been frightened myself."

The Application.

A bragging, cowardly fellow may impose upon people that do not know him; but is the greatest jest imaginable to those who do.

THE CAT AND THE FOX.

As the cat and the fox were talking politics together, on a time, in the middle of a forest, Reynard said, let things turn out ever so bad, he did not care, for he had a thousand tricks for them yet, before they should hurt him: "But pray," says he, "Mrs. Puss, suppose there should be an invasion, what course do you design to take?"—"Nay," says the cat, "I have but one shift for it, and if that won't do, I am undone."—"I am sorry for you," replies Reynard, "with all my heart, and would gladly furnish you with one or two of mine; but indeed, neighbour, as times go, it is not good to trust; we

must even be every one for himself, as the saying is, and so your humble servant." These words were scarcely out of his mouth, when they were alarmed with a pack of hounds that came upon them in full cry. The cat, by the help of her single shift, ran up a tree, and sat securely among the top branches; from which she beheld Reynard, who had not been able to get out of sight, overtaken with his thousand tricks, and torn in as many pieces by the dogs which had surrounded him.

The Moral.

A man that sets up for more cunning than the rest of his neighbours, is generally a silly fellow at the bottom.

THE PARTRIDGE AND THE COCKS.

A certain man having taken a partridge, plucked some of the feathers out of its wings, and turned it into a little yard, where he kept game cocks. The cocks for a while made the poor bird lead a sad life, continually pecking and driving it away from the meat. This treatment was taken the more unkindly, because offered to a stranger; and the partridge could not but conclude them the most inhospitable, uncivil people, he had ever met with. But at last, observing how frequently they quarrelled and fought with each other, he comforted himself with

this reflection: that it was no wonder they were so cruel to him, since there was so much bickering and animosity among themselves.

The Moral.

As good-humour is the fountain of politeness, so a quarrelsome disposition is incapable of civility or hospitality.

THE PROUD FROG.

An ox, grazing in a meadow, chanced to set his foot among a parcel of young frogs, and trod one of them to death. The rest informed their mother, when she came home, what had happened; telling her, that the beast which did it was the hugest creature that they ever saw in their lives. "What! was it so big?" says the old frog, swelling and blowing up her speckled belly to a great degree. "Oh! bigger by a vast deal!" say they. "And so big?" says she, straining herself yet more. "Indeed, mamma," said they, "if you were to burst yourself, you would never be so big." She strove yet again, and burst herself indeed.

The Moral.

Whenever a man endeavours to live equal with one of a greater fortune than himself, he is sure to share

a like fate with the frog—burst, and come to nothing.

THE FOX AND THE CROW.

A crow having taken a piece of cheese out of a cottage window, flew up into a high tree with it, in order to eat it. Which a fox observing, came and sat underneath, and began to compliment the crow upon the subject of her beauty. "I protest," says he, "I never observed it before, but your feathers are of a more delicate white than any that ever I saw in my life! Ah! what a fine shape and graceful turn of body is there! And I make no question but you have a tolerable voice! If it is but as fine as your complexion, I do not know a bird that can pretend to stand in competition with you." The crow, tickled with this very civil language, nestled and riggled about, and hardly knew where she was; but thinking the fox a little dubious as to the particular of her voice, and having a mind to set him right in that matter, began to sing, and in the same instant, let the cheese drop out of her mouth. This being what the fox wanted, he chopped it up in a moment, and trotted away, laughing to himself at the easy credulity of the crow.

The Moral.

Those who love flattery (as it is to be feared too

many do) are in a fair way to repent of their foible at some time or other.

A CHINESE ANECDOTE.

A mandarin, who took much pride in appearing with a number of jewels on every part of his robe, was once accosted by an old sly Bonze, who, following him through several streets, and bowing often to the ground, thanked him for his jewels. "What does the man mean?" cried the Mandarin; "friend, I never gave thee any of my jewels."—"No," replied the other, "but you have let me look at them, and that is all the use you can make of them yourself; so there is no difference between us, except that you have the trouble of watching them, and that is an employment I don't like."

The Moral.

Mere finery is of no use but to be gazed at.

ANECDOTE OF CARLINA, A DROLL BUFFOON OF THE ITALIAN STAGE AT PARIS.

A French physician having been consulted by a person subject to the most gloomy fits of melancholy, advised his patient to mix in scenes of gaiety and dissipation; and particularly to frequent the Italian theatre: "And if Carlina does not dispel your gloomy complaint," says he, "your case must

be desperate indeed."—"Alas! Sir," said the patient, "I myself am Carlina, and while I divert all Paris with mirth, and make them almost die with laughter, I myself am dying with melancholy and chagrin."

Moral.

Laughter is not always the proof of a merry heart.

ANECDOTE OF KING HENRY THE EIGHTH.

As he was hunting in Windsor Forest one day, he lost himself, probably on purpose; upon which he struck down, about dinner-time, to Reading, where he disguised himself in the habit of a yeoman of the king's guards; for one of which, by his stature and figure, he might well pass. He went to the abbey, and was invited to dine at the abbot's table.—A sirloin of beef was set before him, on which his majesty laid on lustily, not disgracing the coat of a king's beef-eater, for whom he was taken. "Well fare thy heart," quoth the abbot, "and here in a cup of sack, I remember the health of his grace your master. I would give an hundred pounds upon condition that I could feed so heartily on beef as you do. Alas! my weak and squeamish stomach will only digest the leg of a small rabbit, or the wing of a chicken."—The king merrily pledged him, and heartily thanked

him for his good cheer; and after dinner, departed undiscovered.

Some weeks after, the abbot was sent for by a king's messenger, brought up to London, clapped into the tower, kept close prisoner, and fed for several days with bread and water only.

The abbot's mind was sorely disquieted with thoughts and suspicions how he might have incurred the king's displeasure: at last the day came on which a sirloin of beef was set before him, on which the abbot fed like a farmer. In came King Henry out of a private lobby, where he had placed himself, the invisible spectator of the abbot's behaviour.—"My lord," quoth the king, "lay down immediately your hundred guineas in gold, or else there shall be no going hence for you all the days of your life. I have been your physician; I have cured you of your squeamish stomach; and here, as I deserve, I demand your reward."

Moral.

Temperance preserves health and taste: luxury destroys both.

ANECDOTE OF WILLIAM RUFUS.

Two monks applied to William Rufus, king of England, to purchase an abbot's place, and they both strove to outvie each other in the largeness of

their offers. A third monk, as it happened, was present, who, observing a strict silence, the king said to him, as if to encourage the best bidder,—"And what wilt thou give for the place?"—"Not "a penny!" answered he, "for it is against my conscience."—On which Rufus replied, "Then thou, of the three, best deservest the preference, and thou shalt have it!" This circumstance is the more remarkable, as this king was not over-and-above tender in other sacred points.

Moral.

Purity is generally more successful, and always more respectable, than bribery.

Rule 7.---Detached events are sometimes employed to illustrate the truth, or as examples of the efficacy of an opinion or principle previously stated.

The following are examples.

One idea which is familiar to the mind, connected with others which are new and strange, will bring those new ideas into easy remembrance. Maronides had the first hundred lines of Virgil's Æneid printed upon his memory so perfectly, that he

knew not only the order and number of every word, but each verse also; and by this means he would undertake to remember two or three hundred names of persons or things, by some rational or fantastic connection between some word in the verse, and some letter, syllable, property, or accident of the name or thing to be remembered; even though they had been repeated but once or twice in his hearing.

NO RANK OR POSSESSIONS CAN MAKE THE GUILTY MIND HAPPY.

Dionysius, the tyrant of Sicily, was far from being happy, though he possessed great riches, and all the pleasures which wealth and power could procure. Damocles, one of his flatterers, deceived by those specious appearances of happiness, took occasion to compliment him on the extent of his power, his treasures, and royal magnificence: and declared, that no monarch had ever been greater or happier than Dionysius. "Hast thou a mind, Damocles," says the king, "to taste this happiness? and to know, by experience, what the enjoyments are, of which thou hast so high an idea?" Damocles, with joy, accepted the offer. The king ordered, that a royal banquet should be prepared, and a gilded sofa, covered with rich embroidery, placed for his favourite. Sideboards, loaded with gold and silver plate of immense value, were arranged in the apartment. Pages of

extraordinary beauty were ordered to attend his table, and to obey his commands with the utmost readiness, and the most profound submission. Fragrant ointments, chaplets of flowers, and rich perfumes, were added to the entertainment. The table was loaded with the most exquisite delicacies of every kind. Damocles, intoxicated with pleasure, fancied himself amongst superior beings. But in the midst of all this happiness, as he lay indulging himself in state, he sees let down from the ceiling, exactly over his head, a glittering sword hung by a single hair. The sight of impending destruction put a speedy end to his joy and revelling. The pomp of his attendance, the glitter of the carved plate, and the delicacy of the viands, cease to afford him any pleasure. He dreads to stretch forth his hand to the table. He throws off the garland of roses. He hastens to remove from his dangerous situation; and earnestly entreats the king to restore him to his former humble condition, having no desire to enjoy any longer a happiness so terrible.

By this device, Dionysius intimated to Damocles, how miserable he was in the midst of all his treasures; and in possession of all the honours and enjoyments which royalty could bestow.—CICERO.

People of moderate, easy circumstances, burst and come to nothing, by vying with those whose estates

are more ample than their own. Sir Changeling Plumstock was possessed of a very considerable estate, devolved to him by the death of an old uncle, who had adopted him his heir. He had a false taste of happiness; and without the least economy, trusting to the sufficiency of his vast revenue, was resolved to be outdone by nobody, in showish grandeur and expensive living. He gave five thousand pounds for a piece of ground in the country, to set a house upon; the building and furniture of which cost fifty thousand more; and his gardens were proportionably magnificent. Besides which, he thought himself under the necessity of buying out two or three tenements which stood in his neighbourhood, that he might have elbow room enough. All this he could very well bear; and still might have been happy, had it not been for an unfortunate view which he one day happened to take of my Lord Castlebuilders' gardens, which consisted of twenty acres, whereas his own were not above twelve. From that time he grew pensive; and before the ensuing winter gave five and thirty years purchase for a dozen acres more to enlarge his gardens, built a couple of exorbitant greenhouses, and a large pavilion at the farther end of the terrace walk. The bare repairs and superintendences of all which, call for the remaining part of his income. He is mortgaged pretty deep, and pays no-

body; but being a privileged person, resides altogether at a private cheap lodging in the city of Westminster.

HE WHO IS ACCUSTOMED TO SPEAK FALSEHOOD, WILL NOT BE CREDITED WHEN HE SPEAKS TRUTH.

A certain shepherd's boy kept his sheep upon a common, and, in sport and wantonness, would often cry out, "The wolf! the wolf!" By this means he several times drew the husbandmen in an adjoining field from their work; who, finding themselves deluded, resolved for the future to take no notice of his alarm. Soon after the wolf came indeed: the boy cried out in earnest; but no heed being given to his cries, the sheep were devoured by the wolf.

DILIGENCE AND PERSEVERANCE ARE OFTEN SUPERIOR TO QUICKNESS.

A hare insulted a Tortoise upon account of his slowness, and vainly boasted of her own great speed in running. "Let us make a match," replied the Tortoise, "I'll run with you five miles for five pounds, and the fox yonder shall be the umpire of the race." The hare agreed, and away they both started together; but the hare, by reason of her exceeding swiftness, outran the Tortoise to such a degree, that she made a jest of the matter; and, finding herself a

little tired, squatted in a tuft of fern that grew by the way, and took a nap; thinking, that if the Tortoise went by, she could at any time fetch him up, with all the ease imaginable. In the mean while, the Tortoise came jogging on with a slow, but continued motion, and the hare, out of a too great security, and confidence of victory, oversleeping herself, the Tortoise arrived at the end of the race first.

Rule 8.—Detached events sometimes convey in themselves a principle or admonition; so that its object requires neither previous or subsequent explanation.

In each of the following examples, the principle or moral is distinguished by italics.

Mathon happened to look into the two last chapters of a book of geometry and mensuration; as soon as he saw it, he was frightened with the complicated diagrams which he found there, about the frustums of cones, pyramids, &c.; he shut the book in despair, and imagined, that none but a Sir Isaac Newton was ever fit to read it.

But *a proper method, with a little patient perseverance, will do much.* His tutor happily persuaded him to begin the first pages about lines and angles; and

he found such surprising pleasure in three weeks' time in the progress he daily made, that at last he became a very excellent geometrician.

An old man had many sons, who were often falling out with one another. When the father had exerted his authority, and used other means in order to reconcile them, and all to no purpose, at last he had recourse to this expedient; he ordered his sons to be called before him, and a short bundle of sticks to be brought; and then commanded them, one by one, to try if, with all their might and strength, they could any of them break it. They all tried, but to no purpose, for the sticks being closely and compactly bound up together, it was impossible for the force of man to do it. After this, the father ordered the bundle to be untied, and gave a single stick to each of his sons, at the same time bidding him try to break it. Which, when each did with all imaginable ease, the father addressed himself to them to this effect: "O my sons, *behold the power of unity!* For if you, in like manner, would but keep yourselves strictly conjoined in the bonds of friendship, it would not be in the power of any mortal to hurt you; but when once the ties of brotherly affection are dissolved, how soon do you fall to pieces, and are liable to be violated by every injurious hand that assaults you."

As a schoolmaster was walking upon the bank of a river, not far from his school, he heard a cry as of

one in distress; advancing a few paces farther, he saw one of his scholars in the water, hanging by the bough of a willow. The boy had, it seems, been learning to swim with corks; and now, thinking himself sufficiently experienced, had thrown those implements aside, and ventured into the water without them; but the force of the stream having hurried him out of his depth, he had certainly been drowned, had not the branch of a willow, which grew on the bank, providentially hung in his way. The master took up the corks, which lay upon the ground, and throwing them to his scholar, made use of this opportunity to read a lecture to him upon *the inconsiderate rashness of youth.* "Let this be an example to you," says he, "in the conduct of your future life, never to throw away your corks till time has given you strength and experience enough to swim without them."

A fox having fallen into a well, made a shift, by sticking his claws into the sides, to keep his head above water. Soon after, a wolf came and peeped over the brink; to whom the fox applied himself very earnestly for assistance; entreating, that he would help him to a rope, or something of that kind, which might favour his escape. The wolf, moved with compassion at his misfortune, could not forbear expressing his concern. "Ah! poor Reynard," says he, "I am sorry for you with all my heart; how

could you possibly come into this melancholy condition?" "Nay, pr'ythee, friend," replies the fox, "if you wish me well, do not stand pitying me, but lend me some succour as fast as you can; for *pity is but cold comfort* when one is up to the chin in water, and within a hair's breadth of starving or drowning."

THE FALCONER AND THE PARTRIDGE.

A falconer having taken a partridge in his net, the bird begged hard for a reprieve, and promised the man, if he would let him go, to decoy other partridges into his net. "No," replies the falconer, "I was before determined not to spare you; but now you have condemned yourself by your own words: For *he who is such a scoundrel as to offer to betray his friends to save himself, deserves, if possible, worse than death.*"

A certain cardinal, by the multitude of his generous actions, gave occasion to the world to call him the patron of the poor. This ecclesiastical prince had a constant custom, once a week, to give public audience to all indigent people in the hall of his palace, and to relieve every one according to their various necessities, or the motions of his own goodness. One day a poor widow, encouraged by the fame of his bounty, came into the hall of this cardinal, with her only daughter, a beautiful maid, about fifteen years

of age. When her turn came to be heard among a crowd of petitioners, the cardinal observing the marks of an extraordinary modesty in her face and carriage, as also in her daughter, encouraged her to tell her wants freely. She blushing, and not without tears, thus addressed herself to him: My lord, I owe for the rent of my house five crowns, and such is my misfortune, that I have no way left to pay it, except that which would break my heart (and my landlord threatens to force me to it), which is, to prostitute this my only daughter, whom I have, hitherto, with great care, educated in the principles of virtue. What I beg of your eminence is, that you would be pleased to interpose your authority, and protect us from the violence of this cruel man, till by honest industry we can procure the money for him." The cardinal, moved with admiration of the woman's virtue and modest request, bid her be of good courage: then he immediately wrote a billet, and giving it into the woman's hand, "Go," said he, "to my steward, and he shall deliver thee five crowns to pay thy rent." The widow, overjoyed, and returning the cardinal a thousand thanks, went directly to the steward, and gave him the note. When he had read it, he told out fifty crowns. She, astonished at the circumstance, and not knowing what the cardinal had written, refused to take above five crowns, saying, she mentioned no more to his eminence, and she was

sure it was some mistake. On the other hand, the steward insisted on his master's order, not daring to call it in question. But all the arguments he could use, were insufficient to prevail on her to take any more than five crowns. Wherefore, to end the controversy, he offered to go back with her to the cardinal, and refer it to him. When they came before that munificent prince, and he was fully informed of the business; "It is true," said he, "I mistook in writing fifty crowns; give me the paper, and I will rectify it." Upon which he wrote again, saying to the woman, "So much *modesty and virtue deserve a recompense:* here I have ordered you five hundred crowns; what you can spare of it, lay up as a dowry to give with your daughter in marriage."

THE OLD MAN AND HIS ASS.

An old man and a little boy were driving an ass to the next market to sell. "What a fool is this fellow," says a man upon the road, "to be trudging it on foot with his son, that his ass may go light!" The old man, hearing this, set his boy upon the ass, and went whistling by the side of him. "Why, sirrah!" cries a second man to the boy, "is it fit for you to be riding, while your poor old father is walking on foot?" The father, upon this rebuke, took down his boy from the ass, and mounted himself. "Do you see," says a third, "how the lazy old knave rides

along upon his beast, while his poor little boy is almost crippled with walking!" The old man no sooner heard this, than he took up his son behind him. "Pray, honest friend," says a fourth, "is that ass your own?" "Yes," says the man. "One would not have thought so," replied the other, "by your loading him so unmercifully. You and your son are better able to carry the poor beast, than he you." "Any thing to please," says the owner: and alighting with his son, they tied the legs of the ass together, and by the help of a pole endeavoured to carry him upon their shoulders over the bridge that led to the town. This was so entertaining a sight, that the people ran in crowds to laugh at it; till the ass, conceiving a dislike to the over-complaisance of his master, burst asunder the cords that tied him, slipped from the pole, and tumbled into the river. The poor old man made the best of his way home, ashamed and vexed, that by *by endeavouring to please every body, he had pleased nobody*, and lost his ass into the bargain.

Rule 9.—Biography is a successive account of the events which have affected or distinguished particular individuals.

In every biographical narrative there are some peculiar circumstances, by which the person's life has

been rendered remarkable. The business of the pupil will be to observe them, and to acquire the habit of discriminating them.

In the following examples these characteristics are pointed out, by being printed in italics.

The account of any man's life always inclines to the faculty, propensity, or quality for which he was remarkable. If he were remarkably good, his biography consists, in the greater part, of instances of his goodness. If he were wise, it is chiefly formed of the proofs of his judgment. Now, as goodness is various, and as wisdom, learning, and power are equally so, the pupil in order to understand and remember any biographical account, will observe the following:

Rule 10.—In biography, observe the particular qualities for which the person is admired or esteemed; and observe the instances which are given of those qualities.

THE FOUNDER OF CHRISTIANITY.

He was the apparent son of a carpenter's wife, and he was himself a carpenter. So poor were his reputed parents, that at the time of his birth his mother could obtain no better lodging than a stable; and so

poor was he himself, that he often had no lodging at all.

That he had *no advantages of education*, we may infer from the surprise expressed by his neighbours on hearing him speak in the synagogue: "Whence hath this man these things? What wisdom is this which is given him? Is not this the carpenter, the son of Mary? Are not his brethren and sisters with us?" This point, however, we need not insist on; as from no education, that his own or any other country could have afforded, was it possible for him to derive that supernatural wisdom and power, that *sanctity of life*, and that *purity of doctrine*, which so eminently distinguish him?

His *first adherents were a few fishermen;* for whom he was so far from making any provision, that, when he sent them out to preach repentance and heal diseases, they were, by his desire, furnished with nothing but one coat, a pair of sandals, and a staff. He went about, in *great humility and meekness*, *doing good*, *teaching wisdom*, and *glorifying God*, for the space of about *three years* after the commencement of his ministry; and then, as he himself had foreseen and *foretold*, he was publicly *crucified*.

This is the great personage who still gives law to the world. This is he, who has been the author of virtue and happiness to millions and millions of the human race. And this is he whom the *wisest*

and best men that ever lived have reverenced as a divine person, and gloried in as the deliverer and saviour of mankind.

PYTHAGORAS.

It was in the reign of Tarquin the Proud, at Rome, that this great man did so much honour to Greece and to Italy. He was believed to be a native of Samos; and having heard the reasonings of a philosopher upon the immortality of the soul, immediately devoted himself to *the study of philosophy*.

He travelled into Egypt, Phœnicia, Chaldea, and probably as far as the Indies, in quest of knowledge. Though a geometrician and astronomer, he looked upon *virtue as the first of the sciences*, and was persuaded that he was born to make proselytes. After having taught some time in Greece, he went into that part of Italy which is called Magna Græcia, on account of the colonies by which it was peopled. Crotona, Metapontum, and Tarentum, were the places in which he chiefly resided, and where *he openly harangued to reform the manners of the people*.

He lived in the same society with his *disciples*, and made them snbmit to a kind of *noviciate, for at least two, and sometimes for five years;* during which time

they were *to study in silence*, as he did not imagine they were capable of reasoning till they had imbibed good principles.

Pythagoras introduced into the western world a doctrine which he had imbibed in the east, where it prevailed from the remotest ages; namely, that of the metempsychosis, or *transmigration of souls;* which taught, that when men died their soul passed into and animated other bodies. If, for example, a man was vicious and wicked, his soul animated the body of some unclean animal, and passed through a progress of misery proportioned to his crimes in this life. Hence, and from other causes, *Pythagoras and his followers religiously abstained from eating the flesh of dead animals*, or of any thing that had had life; and they never killed or destroyed any animal, from any cause whatever.

DANGERS OF SLOTH AND LUXURY.

Hacho, a king of Lapland, was *in his youth the most renowned of the northern warriors.* His martial achievements remain engraved on a pillar of flint, and are to this day solemnly carolled to the harp of the Laplanders, at the fires with which they celebrate their nightly festivities.

Nor was he less celebrated for his prudence and wisdom than his valour; and, above all, his temperance and

severity of manners were his chief praise. *In his early years he never tasted wine;* nor would he drink out of a painted cup. He constantly slept in his armour, with his spear in his hand; nor would he use a battle-axe whose handle was inlaid with brass. He *did not*, however, *persevere in this contempt of luxury; nor did he close his days with honour.*

One day, after hunting the gulos, or wild hog, being bewildered in a solitary forest, and having passed the fatigues without any interval or refreshment, he discovered *a large store of honey* in the hollow of a pine-tree. This was a dainty which he had never tasted; and being both faint and hungry, he *fed greedily upon* it. From this unusual and delicious repast he received so much satisfaction, that at his return home he commanded honey to be served up at his table every day.

His *palate by degrees became refined and vitiated;* he began to lose his native relish for simple fare, and contracted a habit of indulging himself in delicacies; he ordered the delightful gardens of his palace to be thrown open, (in which the most luscious fruits had been suffered to ripen and decay, unobserved and untouched, for many revolving autumns,) and gratified his appetite with luxurious deserts. At length he found it expedient to introduce wine as an agreeable improvement, or a necessary ingredient, to his new way of living; and having once tasted it, he was

tempted by little and little to give loose to the excesses of intoxication. His general simplicity of life was changed; he perfumed his apartments, and commanded his helmet to be ornamented with beautiful rows of the teeth of the rein-deer. Indolence and effeminacy stole upon him by imperceptible gradations, relaxed the sinews of his resolution, and extinguished his thirst of military glory.

While Hacho was thus immersed in pleasure, the king of Norway invaded his kingdom with a formidable army. Hacho roused himself, and marched forward to meet him. Both armies joined battle in the forest where Hacho had been lost after hunting; and the king of Norway challenged him to single combat, near the very spot where he had tasted the honey. The Lapland chief, languid and long unused to arms, was soon overpowered, and before his insulting adversary struck his head from his body, he uttered this exclamation: "*I fall a sacrifice to sloth and luxury.* The honey which I tasted in this forest, and not the hand of the king of Norway, conquers Hacho."

THALES, HERACLITUS, DEMOCRITUS, AND SIMONIDES.

Thales, born at Miletus 640 years before Christ, was the *first Greek who treated of natural philosophy.*

He gave general notions of the universe; and maintained that an only *Supreme Intelligence* regulated all its motions. He *discovered the cause of eclipses*, which in those days were accounted prodigies. On being asked, whether a man could conceal his actions from the Deity, he answered, how should that be possible, since he cannot conceal from him even his thoughts? He was the founder of the Ionic sect of philosophers; and his great knowledge procured him a place *among the seven wise men of Greece.*

Heraclitus was a native of Ephesus, 500 years before Christ. We know little more of him than that he was a *professed misanthrope;* that he beheld with pity all the actions of men; that he constantly wept for their misery; and thence obtained the name of the *crying philosopher.*

Democritus was a native of Abdera in Thrace, and lived in the time of Xerxes king of Persia. As a *philosopher* he was in high esteem. His desire of knowledge induced him to travel through the greater part of the then known world; and in these journies he spent a very considerable fortune. He lived in perfect indifference about all the events and casualties of life, and used to *laugh at the follies and vices of mankind;* whence he obtained the appellation of the *laughing philosopher.* His residing chiefly among tombs and sepulchral monuments, inclined many to believe him disordered in his senses; and the inha-

bitants of Abdera entreated Hippocrates, the celebrated physician, to go and see him. Hippocrates accordingly paid him a visit; but, on discoursing with him, immediately discovered him to be a man of extraordinary knowledge and sound understanding. He died 361 years before Christ, and is said to have attained the age of 109 years.

Simonides, a native of Ceos in Greece, was a poet and philosopher: he was the *inventor of what is called artificial memory*. He chiefly distinguished himself by his *elegiac verses*. His answer to Hiero king of Syracuse, who asked him, *What is God?* has often been recorded. Simonides at first desired one day to consider of the question; when that was elapsed, he required two days more; then four, and so on for a considerable time, always doubling the space he had last requested. Hiero, surprised at this behaviour, inquired the reason of it: "Because," answered Simonides, "the more I meditate on the subject, the more *awful and incomprehensible* I find it."

Among the favourites of nature that have from time to time appeared in the world, enriched with various endowments and contrarieties of excellence, none seems to have been more exalted above the common rate of humanity, than the man known about two centuries ago by the appellation of the admirable Crichton; of whose history, whatever we

may suppress as surpassing credibility, yet we shall upon incontestible authority relate enough to rank him among prodigies.

Virtue, says Virgil, is better accepted when it comes in a pleasing form: the person of Chrichton was eminently *beautiful;* but his beauty was consistent with such *activity and strength*, that in fencing he would spring, at one bound, the length of twenty feet upon his antagonist; and he used the *sword* in either hand with such force and dexterity, that scarce any one had courage to engage him.

Having studied at St. Andrew's in Scotland, he went to Paris *in his twenty-first year*, and affixed on the gate of the college of Navarre a kind of challenge to the learned of that university, to dispute with them on a certain day; offering to his opponents, whoever they should be, the choice of ten languages and of all the faculties and sciences. On the day appointed three thousand auditors assembled, when four doctors of the church and fifty masters appeared against him; and one of his antagonists confesses, that the doctors were defeated; that he *gave proofs of knowledge above the reach of man;* and that a hundred years, passed without food or sleep, would not be sufficient for the attainment of his learning. After a *disputation of nine hours*, he was presented by the president and professors

with a diamond and purse of gold, and dismissed with repeated acclamations.

From Paris he went away to Rome, where he made the same challenge, and had *in the presence of the Pope and Cardinals the same success.* Afterwards he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city; then visited *Padua*, where he engaged in *another public disputation*, beginning his performance with an extempore poem in praise of the city and the assembly then present, and concluding with an oration equally unpremeditated in commendation of ignorance.

He afterwards published another challenge, in which he declared himself ready to detect the errors of Aristotle and all his commentators, either in the common forms of logic, or in any which his antagonists should propose, of a hundred different kinds of verse.

These acquisitions of learning, however stupendous, were not gained at the expense of any pleasure which youth generally indulges, or by the omission of any accomplishment in which it becomes a gentleman to excel: he practised in great perfection the *arts of drawing and painting*, he was an eminent *performer in both vocal and instrumental music*, he *danced with uncommon gracefulness*, and on the day

after his disputation at Paris, exhibited his *skill in horsemanship* before the court of France, where at a public match of tilting he bore away the ring upon his lance fifteen times together.

He excelled likewise in domestic games of less dignity and reputation; and in the interval between his challenge and disputation at Paris, he spent so much of his time at *cards, dice, and tennis*, that a lampoon was fixed upon the gate of the Sorbonne, directing those who would see this monster of erudition, to look for him at the tavern.

So extensive was his acquaintance with life and manners, that *in an Italian comedy composed by himself*, and exhibited before the court of Mantua, he is said to have *personated fifteen different characters;* in all which he might succeed without great difficulty, since he had such *power of retention*, that once hearing an oration of an hour, he would repeat it exactly, and in the recital follow the speaker through all his variety of tone and gesticulation.

Nor was his skill in arms less than in learning, or his courage inferior to his skill: there was a *prize-fighter at Mantua*, who, travelling about the world, according to the barbarous custom of that age, as a general challenger, had defeated the most celebrated masters in many parts of Europe; and in Mantua, where he then resided, had killed three that appeared against him. The duke repented that he

had granted him his protection; when Crichton, looking on his sanguinary success with indignation, offered to stake fifteen hundred pistoles, and mount the stage against him. The duke, with some reluctance, consented, and on the day fixed the combatants appeared: their weapons seemed to have been single rapier, which was then newly introduced in Italy. The prize-fighter advanced with great violence and fierceness, and Crichton contented himself calmly to ward his passes, and suffered him to exhaust his vigour by his own fury. Crichton then became the assailant, and pressed upon him with such force and agility, that he *thrust him thrice through the body, and saw him expire:* he then *divided the prize he had won, among the widows*, whose husbands had been killed.

The death of this wonderful man I should be willing to conceal; did I not know that every reader will inquire curiously after that fatal hour, which is common to all human beings, however distinguished from each other by nature or fortune.

The Duke of Mantua having received so many proofs of his various merit, made him tutor to his son Vincentio di Gonzaga, a prince of loose manners and turbulent disposition. On this occasion it was, that he composed the comedy in which he exhibited so many different characters with exact propriety. But his honour was of short continuance;

for as he was one night, in the time of Carnival, rambling about the streets, with his guitar in his hand, he was *attacked by six men masked.* Neither his courage nor skill in this exigence deserted him: he opposed them with such activity and spirit, that he soon dispersed them, and disarmed *their leader*, who, throwing off his mask, discovered himself to be the prince *his pupil.* Crichton falling on his knees, took his own sword by the point and presented it to the prince; who immediately seized it, and instigated as some say by jealousy, according to others only by drunken fury and brutal resentment, *thrust him through the heart.*

Thus was the admirable Crichton brought into that state, in which he could excel the meanest of mankind only by a few empty honours paid to his memory: the court of Mantua testified their esteem by a public mourning, the cotemporary wits were profuse of their encomiums, and the palaces of Italy were adorned with pictures, representing him on horseback, with a lance in one hand and a book in the other.

THE REV. DR. ISAAC WATTS.

Dr. Isaac Watts was born at Southampton, July 17, 1674. The proficiency he made at school

induced some persons of property to raise a sum sufficient to maintain him at one of the universities; but his determination was soon fixed to remain among the dissenters, with whom his ancestors had long been connected. In 1690, he went to an academy superintended by the Rev. Thomas Rowe.

His *application* at this academy was very *intense*, and perhaps few young men have laid in a larger stock of various knowledge. His *leisure* hours seem to have been very early occupied in *poetical efforts*, and particularly when, after leaving the academy in his twentieth year, he went to reside with his father at Southampton, and spent *two years* in reading, meditation, and prayer, to *fit himself for the* work of the *ministry*.

At the end of this time, he was invited by Sir John Hartopp, to reside in his family at Stoke Newington, near London, as tutor to his son. Here he remained about four or five years, and on his birthday, 1698, preached his first sermon, and was chosen *assistant* to Dr. Chauncy, *minister* of the congregation at *Mark-lane*. About three years after, he was appointed to succeed Dr. Chauncy, but had scarce entered on this charge when he was so interrupted by illness as to render an assistant necessary; and, after an interval of health, he was again seized by a fever, which left a weakness that never wholly abated,

and in a great measure checked the usefulness of his public labours.

While in this afflicting situation he was received into the house of *Sir Thomas Abney*, of Newington, knight and alderman of London, where he was entertained with the utmost tenderness, friendship, and liberality, for the space of *thirty-six years*. Sir Thomas died about eight years after Dr. Watts became an inmate in his family, but he continued with Lady Abney and her daughters to the end of his life. Lady Abney died about a year after him, and the last of the family, Mrs. Elizabeth Abney, in 1782.

In this retreat *he wrote* the whole, or nearly the whole, of those *works* which have immortalized his name as a *christian poet* and *philosopher*. He occasionally preached, and in the pulpit, though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his *discourses very efficacious*.

He continued many years to study, and to preach, and to do good by his instruction and example, till at last the infirmities of age disabled him from the more laborious part of his ministerial functions, and being no longer capable of public duty, he offered to remit the salary appendant to it, but his congregation would not accept the resignation. His *annual income*

did not exceed *one hundred pounds*, of which he allowed *one-third to the poor*.

His death was distinguished by steady faith, and composure, and deprived the world of his useful labours and example, Nov. 25, 1748, in the seventy-fifth year of his age. He expired in that house where his life had been prolonged and made comfortable, by a long continuance of kind and tender attentions of which there are few examples.

Rule 11.—History is a successive and connected account of the events which have affected particular nations or people. Such are, the history of England; the history of the Jews, &c.

Rule 12.—The substance of history is termed chronology, which is merely a list of the events which have occurred to any nation or people, with the dates when each of those events happened.

The limits of this work do not admit examples of this branch of composition. It is mentioned here, in order to complete an arrangement which includes every species of writing. But, in order to assist the

pupil in the habits of understanding, discriminating, and retaining, what he reads or hears of history; let him adhere to the following precepts.

Rule 13.—Observe the geographical situation of the country where the events took place; its latitude and longitude, climate, the countries adjoining, &c.

Rule 14.—Ascertain the chronology of the events; and observe what was passing at the same time in the countries with which that one under consideration had intercourse.

Rule 15.—Remark what the religion of the people is, and its particular ceremonies.

Rule 16.—Observe what the government is; whether *monarchical* (consisting of one person, as a king); *aristocratical* (consisting of several persons, as nobles, who enjoy the dignity by descent); *democratical* (consisting of persons chosen by the people, as the English House of Commons); *mixed* (consisting of these together, as that of Great Britain);

ecclesiastical (consisting of priests, or those appointed by ministers of religion); or *military* (consisting of persons appointed or supported by the army.)

OF THE DESCRIPTIVE.

Rule 17.—A description is a detail of the particular circumstances, by which persons, places, and objects are distinguished from the rest of their species.

In the following examples, the distinguished circumstances are printed in italics.

Rule 18.—The description of a person, sometimes refers only to the figure and countenance.

The following are examples:

The *exterior* of this great prince, Henry the Fifth, as well as his deportment, was *engaging*. His *stature* was somewhat *above the middle size;* his *countenance beautiful;* and his *limbs genteel and slender, but full of vigour.*

Who is she that, with *graceful steps* and with a *lively air*, trips over yonder plain? The *rose* blusheth

on her *cheeks*, the *sweetness* of the morning *breatheth* from her lips; *joy*, tempered with innocence and modesty, sparkleth in her *eyes*; and from the cheerfulness of her heart she singeth as she walks. Her name is health.

The stature of William the Conqueror was *tall*; and the composition of his bones and muscles uncommonly *strong*.

The monk, as I judged from the break in his tonsure, a *few scattered white hairs* upon his temples being all that remained of it, might be about seventy—but from his *eyes*, and that sort *of fire* which was in them, which seemed more tempered by courtesy than years, could be no more than sixty—Truth might lie between——He was certainly sixty-five; and the general air of his countenance, notwithstanding something seemed to have been planting wrinkles in it before their time, agreed to the account.

It was one of those *heads*, which Guido has often painted—*mild*, *pale*, *penetrating*, *free from* all common-place ideas of fat contented *ignorance* looking downwards upon the earth—it looked forwards; but looked as if it looked at something beyond this world. How one of his order came by it, Heaven above, who let it fall upon a monk's shoulders, best knows; but it would have suited a Bramin, and had

I met it upon the plains of Indostan, I had reverenced it.

The rest of his outline may be given in a few strokes; one might put it into the hands of any one to design, for 'twas *neither elegant nor otherwise*, but his character and expression made it so: it was a *thin spare form, something above the common size*, if it lost not the distinction by a bend forwards in the figure —but it was *the attitude of entreaty;* and, as it now stands present to my imagination, it gained more than it lost by it.

Rule 19.—The description of a person sometimes refers only to the manners.

The following are examples:

King Henry II. preserved his health by an *abstemious diet*, and by *frequent exercise*. When he could enjoy leisure he recreated himself in *learned conversation* or in *reading;* and he cultivated his natural talents by *study*, more than any prince of his time. His *affections*, as well as his enmities, were *warm* and *durable;* and his long experience of the ingratitude and infidelity of men never destroyed the *natural sensibility* of his temper, which disposed him to friendship and society.

Virgil's temper was *melancholy* and *thoughtful*, loving retirement and contemplation: though one of the greatest genuises of his age, and the admiration of the Romans, he always preserved a *singular modesty;* and lived *chaste*, when the manners of the people were extremely corrupt. His character was *benevolent* and *inoffensive*. He was *bashful* to a degree of timidity.

Grace was in all her steps; *heav'n in her eye;*
In ev'ry gesture, *dignity* and *love*.

A vulgar man is *captious* and *jealous; eager and impetuous about trifles*. He *suspects* himself to be slighted, thinks every thing that is said meant at him: if the company happen to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very *impertinent*, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself.

A vulgar man's *conversation* always savours strongly of the lowness of his education and company. It turns chiefly upon his *domestic affairs*, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting matters. He is a man gossip.

Rule 20.—The description of a person sometimes refers only to the intellect.

1. The *genius* of Dr. Robertson was *not* of that *forward* and irregular growth, which forces itself prematurely on public notice; and it was only a few intimate and discerning friends, who, in the native *vigour* of his *powers*, and in the *patient culture* by which he laboured to improve them, perceived the dawn of his future eminence. He possessed an *early* and *enthusiastic love of study*.

2. Much and often would he *muse* on other times, and *dwell with the bards and sages*, whose names are written in the books of fame and of eternity. His *studies* and his *meditations* were an habitual poetry. His *fancy* wandered chiefly in the *mild retreats of the elder poetry*, the banks of Mæander and the Mincio. The scenes of *ancient Greece* and *Latium* were the hermit haunts of *his imagination*.

3. In the fullness of time and in the maturity of poetical power came POPE. All that was wanting to his illustrious predecessors, found its consummation in the *genius*, *knowledge*, *correct sense*, and *condensation of thought*, which distinguish this poet.

4. Lady Jane Grey had received all her education with king Edward VI. and seemed even to possess a greater *facility in acquiring* every part of manly and classical *literature*. She had attained a *knowledge* of

the *Roman and Greek languages*, as well as of several *modern tongues;* had passed most of her time in an application to learning; and expressed a great *indifference* for other occupations and *amusements* usual with her sex and station. Her heart, replete with this *love of literature* and serious studies, and with *tenderness* towards her *husband*, who was deserving of her affection, had *never* opened itself to the flattering allurements of *ambition*.

Rule 21.—Descriptions of persons, sometimes refer to more than one, and sometimes to all these parts of the general character.

In these general views of persons, the pupil will take care to observe what is remarkable in the figure or countenance; what is peculiar in the manners; and what appears unusual in the attainments, the wisdom, or the genius of the individual. By careful recollection of and adherence to this instruction, it will not be difficult to perceive and remember the peculiarities of which the description of any person consists.

The following are examples suited to this rule.

JULIUS CÆSAR.

Cæsar was endowed with *every great and noble quality* that could exalt human nature, and give a man the ascendant in society; formed to *excel in peace*, as well as *war; provident in council, fearless in action;* and executing what he had resolved with an *amazing celerity: generous* beyond measure to his friends; *placable* to his enemies; and for *talents, learning*, and *eloquence*, scarcely inferior to any man.

Cicero ranks him among the greatest orators that Rome ever bred; and Quintilian says that he spoke with the same force with which he fought; and, if he had devoted himself to the bar, would have been the only man capable of rivalling Cicero. Nor was he a master only of the politer arts, but conversant also with the most *abstruse and critical parts of learning*.

He was a most liberal *patron* of *wit and learning*, wherever they were found; and, out of his love of these talents, would readily pardon those who had employed them against himself; rightly judging, that by making such men his friends, he should draw praises from the same fountain from which he had been aspersed. His chief passions were *ambition*, and *love of pleasure;* which he indulged in their turns to the greatest excess; yet the first was always predo-

minant; to which he could easily sacrifice all the charms of the second, and draw pleasure from even toils and dangers, when they ministered to his glory. He had frequently in his mouth a verse of Euripides, which expressed the image of his soul; that if right and justice were ever to be violated, they were to be violated for the sake of reigning. This was the chief end and purpose of his life; the scheme that he had formed from his early youth; so that, as Cato truly declared of him, he came with sobriety and meditation to the subversion of the republic.

RICHARD I.

The most shining part of Richard's character was his *military talents;* no man, even in that romantic age, carried courage and intrepidity to a greater height; and this quality gained him the appellation of Lion-hearted, *Cœur de Lion.* He passionately *loved glory;* and as his conduct in the field was not inferior to his valour, he seems to have possessed every talent necessary for acquiring it.

His *resentments* also were *high;* his *pride unconquerable;* and his subjects, as well as his neighbours, had therefore reason to apprehend, from the continuance of his reign, a perpetual scene of blood and violence. Of an *impetuous and vehement* spirit, he was distinguished by all the good as well as the bad

qualities which are incident to that character. He was *open, frank, generous, sincere, and brave;* he was *revengeful, domineering, ambitious, haughty, and cruel;* and was thus better calculated to dazzle men by the splendour of his enterprises, than to promote either their happiness or his own grandeur by a sound and well-regulated policy.

As military talents make great impression on the people, he seems to have been much beloved by his English subjects; and he is remarked to have been the first prince of the Norman line who bore any regard to them. He passed, however, only four months of his reign in that kingdom: the crusade employed him near three years: he was detained about four months in captivity: the rest of his reign was spent either in war, or preparations for war, against France: and he was so pleased with the fame which he had acquired in the East, that he seemed determined, notwithstanding all his past misfortunes, to have further exhausted his kingdom, and to have exposed himself to new hazards, by conducting another expedition against the infidels.

ALFRED, KING OF ENGLAND.

The merit of this prince, both in private and public life, may, with advantage, be set in opposition to that of any monarch or citizen, which the annals of any age, or any nation, can present to us. He seems,

indeed, to be the complete model of the *perfect character*, which, under the denomination of a sage or wise man, the philosophers have been fond of delineating, rather as a fiction of their imagination, than in hopes of ever seeing it reduced to practice: so happily were *all his virtues tempered together;* so justly were they blended; and so powerfully did each prevent the other from exceeding its proper bounds.

He knew how to conciliate the most enterprising spirit with the *coolest moderation;* the most obstinate perseverance, with the *easiest flexibility;* the most severe justice, with the *greatest lenity;* the greatest rigour in command, with the greatest *affability of deportment;* the highest *capacity and inclination for science*, with the most *shining talents for action.*

Nature also, as if desirous that so bright a production of her skill should be set in the fairest light, had bestowed on him *all bodily accomplishments; vigour of limbs, dignity of shape and air*, and a *pleasant, engaging, and open countenance.* By living in that barbarous age, he was deprived of historians worthy to transmit his fame to posterity; and we wish to see him delineated in more lively colours, and with more particular strokes, that we might at least perceive some of those small specks and

blemishes, from which, as a man, it is impossible he could have been entirely exempted.

Rule 22.—Descriptions of places include some or all of the following circumstances: situation, climate, productions, both of nature and art; and their peculiar beauties, curiosities, advantages, and inconveniences.

In reading or hearing the description of any place, the pupil must arrange its respective parts under the different heads mentioned in the rule. Every thing which can belong to the representation of a place will be found to be included in one of these. When he repeats the substances of a description, he will have no difficulty in recollecting all its parts, if he keep in mind the heads under which the whole account must necessarily fall.

In the following examples, the principal objects are distinguished by italics.

MADRID.

Madrid, though unfortified, being only surrounded by a mud wall, is the *capital of Spain*, and contains about 150,000 inhabitants. It is surrounded with very *lofty mountains*, whose summits are frequently

covered with snow. It is well *paved* and *lighted*, and some of the *streets* are *spacious* and *handsome*. The *houses* are of brick, and are laid out *chiefly for show*, convenience being little considered: thus you will usually pass through two or three large apartments of no use, in order to come at a small room at the end where the family sit. The houses in general look more *like prisons* than the habitations of people at their liberty; the windows, besides having a balcony, being grated with iron bars, particularly the lower range, and sometimes all the rest. Separate families generally inhabit the same house, as in Paris and Edinburgh. Foreigners are very much distressed for lodgings at Madrid, as the Spaniards are not fond of taking strangers into their houses, especially if they are not catholics. Its greatest excellence is the *cheapness of its provisions;* but neither tavern, coffee-house, nor newspaper, excepting the Madrid Gazette, is to be found in the whole city.

The *royal palace* stands *on an eminence, on the west side of the city:* it is a *spacious magnificent structure*, consisting of three courts, and commands a very fine prospect. Each of the fronts is 470 feet in length, and 100 high, and there is *no palace in Europe fitted up with greater magnificence;* the great audience-chamber especially, which is 120 feet long and hung with crimson velvet, richly embroidered with gold: it is ornamented also with twelve looking-glasses

made at St. Ildefonso, each ten feet high, and with twelve tables of the finest Spanish marble. The *other royal palaces* round it are designed for hunting-seats, or houses of retirement for the king. Some of them contain *fine paintings* and *good statues*. The chief of those palaces are, the Buen Retiro (now stripped of all its best pictures and furniture), Casa del Campo, Aranjuez, and St. Ildefonso.

THE CAPITAL OF PORTUGAL.

Lisbon, the capital of Portugal, is *situated on the north side of the mouth of the Tagus*. It *stands on seven hills*, and *contains* many *grand edifices*, among which one of the principal is the *patriarchal church*. The *treasures* of sacred relics, gold, silver, precious stones, and costly furniture, of this venerable edifice, are *immense*. The new square, called Pracado Commercio, is 615 feet long, and 550 broad: in the centre is a noble equestrian statue of bronze of Joseph I. The new church, built by her present majesty, is the largest and most magnificent edifice erected in Lisbon since *the earthquake in* 1755, the fatal *effects* of which are *still visible* in many parts of the city, and never fail to impress every spectator with an awful remembrance of that disaster: according to the most accurate accounts, there were not less than 24,000 victims to it. The Portuguese have, however, availed themselves of this misfortune, and, like the English after

the destructive fire of 1666, have turned the temporary evil into a permanent good.

All the *new streets* erected in Lisbon, in the place of the old, *are capacious*, *regular*, and *well-paved*, with convenient footpaths for passengers, as in the streets of London. In point of cleanliness, Lisbon is no longer a subject of so much animadversion to strangers as formerly; but it still wants common sewers, and water-pipes.

Lisbon is deservedly accounted the *greatest port in Europe, next to London and Amsterdam:* the *harbour* is *spacious and secure*, and the city itself is *guarded* from any sudden attack towards the sea *by forts*, though these would make but a poor defence against ships of war.

HERCULANEUM.

An inexhaustible mine of ancient curiosities exists in the ruins of Herculaneum, *a city lying between Naples* and *Mount Vesuvius*, which, in the first years of the reign of Titus, was *overwhelmed by a stream of lava* from the neighbouring volcano. This lava is now of a consistency which renders it extremely difficult to be removed; being composed of bituminous particles, mixed with cinders, minerals, and vitrified substances, which all together form a close and ponderous mass.

In the revolution of many ages, the spot it stood upon was entirely forgotten; but in the year 1713 *it was accidentally discovered* by some labourers, who, in digging a well, struck upon a statue on the benches of the theatre. Several curiosities were dug out and sent to France, but the search was soon discontinued; and Herculaneum remained in obscurity till the year 1736, when the king of Naples employed men to dig perpendicularly eighty feet deep; whereupon not only the city made its appearance, but also the bed of the river which ran through it. In the *temple of Jupiter* were found *a statue of gold*, and the inscription that decorated the great doors of the entrance. Many curious appendages of opulence and luxury have since been discovered in various parts of the city, and were arranged in a wing of the palace of Naples, among which are *statues, busts, and altars; domestic, musical, and surgical instruments;* tripods, mirrors of polished metal, silver kettles, and a lady's toilet furnished with combs, thimbles, rings, ear-rings, &c.

A large quantity of *manuscripts* was also found among the ruins; and very sanguine hopes were entertained by the learned, that many works of the ancients would be restored to light, and that a new mine of science was on the point of being opened; but the difficulty of unrolling the burnt parchments, and of decyphering the obscure letters, has proved.

such an obstacle, that very little progress has been made in the work.

The *streets* of Herculaneum seem to have been perfectly *straight and regular;* the *houses well built*, and generally uniform; and the *rooms paved* either with large *Roman bricks, mosaic work, or fine marble.* It appears that the town was not filled up so unexpectedly with the melted lava, as to prevent the greatest part of the inhabitants from escaping with their richest effects; for there were not more than a dozen skeletons found, and but little gold or precious stones.

The town of Pompeii was involved in the same dreadful catastrophe; but was not discovered till near forty years after the discovery of Herculaneum. Few skeletons were found in the streets of Pompeii; but in the houses there were many, in situations which plainly proved that they were endeavouring to escape when the tremendous torrent of burning lava intercepted their retreat.

THE METROPOLIS OF CHINA.

Peking, the capital of the empire of China, and the usual residence of the emperors, is *situated in a very fertile plain, twenty leagues distant from the great wall.* It is an oblong square, and is *divided into two cities.* That which contains the emperor's palace is called the Tartar city, because the houses

were given to the Tartars when the present family came to the throne: and they, refusing to suffer the Chinese to inhabit it, forced them to live without the walls, where they in a short time built a new city; which, by being joined to the other, renders the whole of an irregular form, *six leagues in compass.*

The *walls and gates* of Peking are of the surprising *height of seventy-five feet*, so that they hide the whole city: and are so broad, that sentinels are placed upon them on horseback; for there are slopes within the city of considerable length, by which horsemen may ascend the walls, and in several places there are houses built for the guards. The *gates*, which are *nine* in number, are neither embellished with statues nor other carving; all their beauty consisting in their prodigious height, which, at a distance, gives them a noble appearance. The arches of the gates are built of marble; and the rest with large bricks, cemented with excellent mortar.

Most of the *streets are built in a straight line; the largest are about 120 feet broad, and a league in length.* The *shops* where silks and porcelain are sold, *generally take up the whole street*, and afford a very agreeable prospect. *Each shopkeeper* places before his shop, on a small kind of pedestal, *a board* about twenty feet high; painted, varnished, and often gilt; on which are written, in large characters, the names

of the commodities which he sells. These being placed on each side of the street, at nearly an equal distance from each other, have a very pretty appearance; but the *houses are poorly built* in front, and very low; most of them having only a ground floor, and none exceeding one story above it.

Of all the buildings in this great city, the most remarkable is *the imperial palace*, the grandeur of which does not consist so much in the nobleness and elegance of the architecture, as in the multitude of its buildings, courts, and gardens, all regularly disposed: for within the walls are not only the emperor's house, but a little town, inhabited by the officers of the court, and a multitude of artificers employed and kept by the emperor; but the houses of the courtiers and artificers are low and ill contrived.

The *gardens of this palace* are large tracts of ground in which are raised, at proper distances, *artificial mountains*, from twenty to sixty feet high: these form a number of small valleys, plentifully watered by *canals*; which, uniting, form small lakes. Beautiful and magnificent *barks* sail on these pieces of water; and the banks are ornamented with ranges of buildings, no two of which are said to have any resemblance to each other; which diversity produces a very pleasing effect.

The population of the Tartar city, is stated at one million and a quarter. According to the best infor-

mation given to the late English embassy, the whole *population* of Peking is about *three millions*.

METROPOLIS OF TURKEY.

Constantinople, the capital of Turkey, is finely *situated on the European side of the Bosphorus*. It was *built upon the ruins of the antient Byzantium*, by the Roman emperor, Constantine the Great, as a more inviting situation than Rome for the seat of empire. It is at this day *one of the finest cities in the world*, on account of its port.

The most regular part is the *Bcsestin*, inclosed with walls and gates, *where the merchants have their shops* excellently ranged. In another part of the city is the *Hippodrome*, an oblong square of four hundred paces by one hundred, where they *exercise on horseback*. The *Meidan, or parade*, is a large spacious square, the general *resort of all ranks*. On the opposite side of the port are four towns; but considered as a part of the suburbs, their distance being so small that a person may easily be heard on the other side. They are named Pera, Galata, Scutari, and Tophana. In Pera the foreign ambassadors and all the Franks or strangers reside, not being permitted to live in the city. Galata also, is mostly inhabited by Franks or Jews, and is a place of great trade.

The *tomb of Constantine* the Great is *still preserved.* The *mosque of St. Sophia*, once a Christian church, is thought in *some respects to exceed*, in grandeur and architecture, *St. Peter's at Rome.* The city is built in a triangular form, with the seraglio standing on a point of one of the angles, whence there is a prospect of the delightful coast of Lesser Asia, which is not to be equalled. When we speak of *the seraglio*, we do not mean the apartments in which the grand seignior's women are confined, as is commonly imagined; but the whole *inclosure of the Ottoman palace*, which might well suffice for a moderate town. The wall which surrounds the seraglio is thirty feet high, having battlements, embrasures, and towers, in the style of ancient fortifications. There are in it nine gates, but only two of them magnificent; and from one of these, the Baba Hoomajun, or sublime gate, the Ottoman court takes the name of the Porte, or the Sublime Porte, in all public transactions and records.

Both the magnitude and population of Constantinople have been greatly exaggerated by credulous travellers. It is *surrounded by a high and thick wall*, with battlements after the oriental manner; and towers, defended by a lined but shallow ditch, the works of which are double on the land side.

The *inhabitants*, according to the best accounts, do not exceed *four hundred thousand*, including the su-

burbs of Galata, Pera, Tophana, and Scutari. Of these, two hundred thousand are Turks, one hundred thousand Greeks, and the remainder Jews, Armenians, and Franks of all the European nations.

The seraglio, or palace of the emperor, is so extensive that it is said to occupy the whole of the ground on which the antient city of Byzantium stood. The *treasures* contained within this imperial residence are *prodigious*; and its furniture is distinguished not by its variety, but the richness of the materials of which it is composed. *Silk* and *cloth of gold* are here substituted for cotton and woollen stuffs; *fringes* are strung with *pearl and inferior jewels;* and the *walls* are wainscoted with *jasper, mother-of-pearl, and veneered ivory.* In the audience-chamber, where the ambassadors are received by the Sultan in person, is a throne as resplendent as the mines of the East can make it.

THE LOST CITY OF BABYLON.

In extent it far exceeded Nineveh, and its *walls* were of sufficient thickness to allow *six chariots to run abreast* upon them.

On each side of the square, formed by these walls, were twenty-five gates, that is, *a hundred gates* in all. These gates were made of *solid brass.* Hence it is, that when, according to the holy scripture, God promised to Cyrus the conquest of Babylon, he tells

him, *that he would break in pieces before him the gates of brass.*

A branch of the *river Euphrates ran through the city*, over which was thrown a *magnificent bridge.* At the ends of the bridge were *two palaces*, which had a communication with each other by means of a *vault built under the channel of the river.*

The *hanging gardens* of this city, so celebrated among the Greeks, contained a square of four hundred feet on every side. The ascent was by stairs ten feet wide; the pile was supported by vast arches raised upon other arches, and strengthened by a wall twenty-two feet thick. The whole was covered with thick sheets of lead, upon which was laid the mould, or earth of the garden. This mould was so deep, that the largest trees might take root in it.

In the upper terrace of the garden was an engine, by which water was drawn up from the river to water the garden with. In the spaces between the several arches upon which this curious structure rested, were large and magnificent apartments, which were very light, and which commanded a beautiful prospect.

Among the other great works of Babylon was *the temple of Belus*, built for the worship of Belus, or Baal. The *riches of this temple* in statues, tables, cups, and other sacred vessels, all of massy gold, were *im-*

mense. Among other images was one of solid gold, forty feet high, which weighed a thousand talents.

This amazing fabric stood till the time of the Persian king, *Xerxes, who demolished it,* having first plundered it of all its riches. Alexander, on his return to Babylon, from his Indian expedition, intended to rebuild and beautify it, but his sudden and premature death put an end to the undertaking.

The precise *spot on which this magnificent city stood is now unknown.* A vast heap of ruins has, however, been discovered by some modern travellers on the banks of the Euphrates, and this heap is supposed to be the remains of Babylon.

Rule 23.—Descriptions of objects are of two kinds; one relating to living forms, and one to such as are inanimate: of the latter there are those which are the works of nature, and those which are produced by art.

In descriptions of objects, the pupil will take care to observe the particular circumstance which distinguish the one under consideration from others of the same class or species. In a general description of the elephant it is not necessary to remember that it has four legs, because they are common to animals in

general; but its large size, its trunk, (or proboscis), its ivory teeth, its sagacity, its docility, &c. are circumstances peculiar to it, and are therefore to be noticed and remembered.

In the description of any animal, or other object which differs from its own species in some particular circumstance, that circumstance is the chief, and generally the only object for attention: of this we should have instances in the black swan, the grey sparrow, the cow with two heads, the black rose, the black tulip, &c.

In all descriptions, the object is represented merely as it differs from other objects. If a person, attempting to describe a particular mountain, were to say, it is a large hill, no idea would be conveyed, by which that mountain could appear to be distinguished from other mountains. But if he were to state that it is a lofty mountain, either of a certain height, or so high as to be always covered with snow, although in a warm climate; we should obtain one distinguishing circumstance. Its fertility or barrenness; the buildings on it, &c. would all serve as characteristics.

In every description, therefore, the pupil must observe what it is which distinguishes the object; and if he take care to select those only, he will have very little difficulty in retaining them.

In the following examples, the particular feature of each description are distinguished by italics.

THE ELEPHANT.

The elephant is the *largest of all quadrupeds.* Some of them are as much as eighteen feet in height. The nose of the elephant is a long and hollow *trunk*, which it uses as a hand; and its two long projecting *teeth* are what we call *ivory.* This animal is very *docile* and *faithful*, and is possessed of an extraordinary degree of *strength:* it is able to carry a burthen of thirty hundred weight. It *feeds on grass and leaves* of trees, and *lives about one hundred years.*

THE CAMEL.

Of all animals that man has subjugated to his dominion, the camel is the most abject slave: with incredible *patience* and *submission*, he traverses the burning sands of Africa and Arabia, *carrying burthens of amazing weight.*

The Arabs consider the camel as a gift sent from heaven: a sacred animal, without whose assistance they could neither subsist, traffic, nor travel. The *milk* of the camel is their common food. They also eat its *flesh*, and its *hair* supplies them with materials for raiment.

In possession of their camels, the Arabs want nothing, and have nothing to fear. In *one day* they can perform a journey of *a hundred and fifty miles* into the desert, which cuts off every approach from their enemies. By the assistance of his camel, an Arab surmounts all the difficulties of a country which is neither covered with verdure, nor supplied with water.

The *tough and spungy feet* of the camel are peculiarly adapted to a hot climate, for in the most fatiguing journeys they are never found to crack. The sand seems indeed their element, for as soon as they quit it and touch the mud, they can scarcely keep upright. Their great power of *abstaining from drinking*, enables them to pass unwatered tracts of country for seven or eight days, without requiring any liquid. They can *discover water by their scent*, at half a league's distance; and after a long abstinence will hasten towards it, long before their drivers perceive where it lies. Their *patience under hunger* is such, that they will travel many days fed only with a few dates, or some small balls of barley-meal, or on the miserable thorny plants which they meet with in the deserts.

A large camel will traverse the deserts with a *load of a thousand or twelve hundred pounds. When about to be loaded*, at the command of the conductor, the animals instantly *bend their knees*. If overburthen-

ed, they give repeated blows with their heads to the person who oppresses them, and sometimes utter lamentable cries.

The Arabs affirm that the camels are so extremely sensible of injustice and ill-treatment, that they will retain the remembrance of an injury till an opportunity offers of gratifying their revenge. Eager to express their resentment, they, however, no longer retain any anger when once they believe they have satisfied their vengeance.

THE HORSE.

The noblest conquest ever made by man, is that of this spirited and haughty animal; which shares with him the fatigues of war, and the glory of the combat. Equally *intrepid* as his master, the horse sees the danger and braves it; inspired at the clash of arms, he loves it, he seeks it, and is animated with the same ardour. He also *feels pleasure in the chace, in tournaments, in the course;* he is all fire, but equally *tractable* as courageous; does not give way to his impetuosity, and *knows how to check his inclinations:* he not only submits to the arm which guides him, but even seems to consult the desires of his rider. The horse is a creature which renounces his being, to exist only by the will of another; which he knows how to anticipate, and even express, and execute, by the promptitude and exactness of his

movements: he feels as much as we desire, does only what we wish, giving himself up without reserve, and refuses nothing; makes use of all his strength, exerts himself beyond it, and even dies, the better to obey us.

Such is the horse, whose natural qualities art has improved. His education commences with the loss of his liberty, and by constraint it is finished. The slavery or servitude of these creatures is universal; and so antient, that they are very rarely found in their natural state. They always bear about them tokens of servitude, and frequently the cruel marks of labour and of pain: the mouth is deformed by the wrinkles occasioned by the bit, the flanks are scarred with wounds inflicted by the spur, the hoofs pierced by nails, and the attitude of the body is constrained from the impression of habitual shackles.

As all parts of Europe are at present peopled, and almost equally inhabited, wild horses are no longer found there; and those which are found in America were originally European tame horses, which have multiplied in the vast deserts of that country. The astonishment and fear which the inhabitants of Mexico and Peru expressed at the sight of horses and their riders, convinced the Spaniards that this animal was entirely unknown in those countries; they therefore carried thither a great number.

THE PALACE OF ICE.

During the rigorous winter in the year *one thousand seven hundred and forty* a palace of ice was built at Petersburgh, which was fifty-two feet in length, seventeen in breadth, and twenty in height. The *ice* of the river Nava, nearly four feet thick, constituted *the only materials* of which it was built. Blocks of ice were carved into *ornaments*, and being laid on one another were sprinkled with water of various colours. *Six cannons* were placed before this palace, manufactured of ice; the trial with one of which was made in the presence of the whole imperial court, and the metal ball which they put in pierced a board two inches thick at sixty feet distance.

Around this astonishing palace there was a *beautiful balcony*, the avenues of which were ornamented with *flower-pots*, of all sorts of plants, the branches and leaves of which were made of ice, and painted according to nature. On entering the building, a room with five *windows* was seen on each side: the frames were ice, and thin sheets of ice served instead of glass. The rooms were illuminated at night by a great number of lights, the beams of which pierced through the walls and through the roofs, because the building was from the top to the bottom transparent.

All the *furniture* in these rooms was of *ice.* In one of them was to be seen a toilette with all its ornaments, a looking-glass, a clock, a chandelier with burning wax tapers, a bed, a glass-case with various figures in it, and a table with dishes, on which were meats, fruits, &c. all of ice, in imitation of nature.

At the approach of *spring* this enchanting palace, with all it contained, was by degrees *destroyed* by the *warmth of the sun.*

THE LION.

The Lion is the *most powerful, most terrible, most generous, and most noble animal* in the world: these qualities are depicted in his figure, his eyes, and deportment. He is very grateful for kindnesses he may have received; but at the same time he *never forgets injuries.* His *anger gives fire to his eyes,* animates his countenance, and *bristles up his mane:* his *thundering voice* fills all other animals with terror.

The Lion *attacks every animal, but not till he is hungry,* or when he has been *irritated.* One *good meal* satifies him for *three days:* but he can *eat twenty pounds* of flesh at once; and *drinks* as often as he can find *water,* in order to cool his hot blood. Almost all other animals tremble and fly, if they do

but smell the Lion. This king of animals lives from *twenty-five* to *thirty* years.

THE PEAK OF TENERIFFE.

Teneriffe, one of the Canary Islands, is famous for its lofty mountain called the Peak, which rises *like a sugar-loaf* in the middle of the island, and may be *seen* at sea, in clear weather, at a *hundred and twenty miles'* distance.—Some authors make the side of the mountain fifteen miles, and others three or four times that number; computing, perhaps, the winding ascent. Its *perpendicular height* above the level of the sea is about *three miles.*

The Peak of Teneriffe is undoubtedly *one of the highest mountains* in the world; being little short of mount Blanc, the highest of the Alps. It is true that Chimboraco in Peru, the highest mountain in the world, is nearly a mile and a half higher; yet this extraordinary elevation is not so perceptible, because, like most other mountains, it stands among others of kindred height: but Teneriffe stands by itself in the middle of the ocean, and loses nothing of its wonderful elevation to the imagination of the spectator.

Yet extraordinary as is the height of this mountain, it subtracts no more from the rotundity of the

earth, than do the slight inequalities on the surface of an orange from its roundness. The height of Teneriffe is three miles; the diameter of the earth is eight thousand miles, so that the Peak of Teneriffe is only the two thousand six hundred and sixty-sixth part of the earth's diameter, and probably the inequalities on the rind of an orange are equal to the five hundredth part of the diameter of that fruit.

When certain travellers arrived, on the second day of their journey, *near the summit of this mountain*, they found a *strong wind*, and a continual breathing of a *hot sulphureous vapour*, which even scorched their faces. On *the top* there was a *large bason*, or pit, shaped like an inverted cone, which was of considerable depth, and about a musket-shot over. The inside of this cavity, or caldron, is covered with loose stones, mixed with sand and sulphur, from whence issued a hot suffocating steam; and the footing being bad, they did not descend to the bottom of it.

The brim of this pit, on which they stood, was not above a yard broad; and from hence they could clearly see the grand Canary, Palma, Gomero, and even Ferro, which is sixty miles distant. As soon as the sun appeared, the *shadow* of the peak seemed to cover not only this and the great Canary island, but even the sea to the very horizon. They further re-

late, that there was *much snow and ice about two-thirds of the way up*, but at the top there was none at all; and they met with no trees or shrubs in their passage but *pines*, and a *bushy plant like broom*.

THE LOADSTONE.

Is a stone of a dark *grey* colour, and has the virtue of *attracting iron*. This virtue is not equal throughout the whole stone, but resides chiefly in two of its points, called the poles of the loadstone.

When this stone is suspended by a string, and unconfined, it constantly *points* one of its ends *to the north*, and the other *to the south*, if first put in motion, and then left to itself. This regular direction, which only varies a little in some particular parts of the earth, has given the name of the *north pole* to that end of the stone which points to the north, and *south pole* to that which points to the south.

The two properties of attracting iron, and pointing toward the north, are *communicated to iron by rubbing* it against the loadstone. This discovery introduced the *magnetic needle*, so indispensably necessary to navigators in long voyages.

These virtues in the loadstone have prompted naturalists to examine it further, with the hope not only of finding the cause of such surprising effects,

but also of discovering new properties in the stone. They were more fortunate in the latter respect than in the former. It was observed that the loadstone *does not at all times, and in all places, point directly to the north;* but that it sometimes inclines a little to the east, and sometimes to the west, more or less. It was remarked, that its *attractive* powers were always equally strong, *though some bodies were placed between* the iron and the stone, which might be supposed to prevent the effect; as glass, fire, water, men, and animals, with every metal except iron. It was discovered, that in two loadstones, *the two poles* of the same (the northern and southern) *repulsed*, and seemed to fly from each other. It was therefore concluded, that the power of attraction might be in the iron as well as in the loadstone, as they seemed to attract each other equally.

In order to be convinced of the truth of this experiment, it is only necessary to hang a loadstone on one end of the beam of a balance, and put an equal weight at the other end; and when the loadstone is balanced, and not in motion, to place a piece of iron under it: the loadstone will be immediately drawn down by the iron, and the other weight will fly up. If their situation be reversed, the loadstone will attract the iron in the same manner.

THE SALT MINE NEAR CRACOW IN POLAND.

At Wielitska, a small town about eight miles from Cracow, this wonderful mine is excavated *in a ridge of hills*, at the northern extremity of the chain which joins to the Carpathian mountains; and has been worked above *six hundred years*.

There are *eight openings* or descents into this mine, six in the fields, and two in the town itself. The openings are lined throughout with timber; and at the top of each there is a large wheel, with a rope as thick as a cable, by which things are let down, and the salt is drawn up.

The descent is very slow and gradual, down a narrow dark well, to the *depth of six hundred feet* perpendicular. The place where the stranger is set down is perfectly dark; but the miners striking fire, and lighting a small lamp, conduct him through a number of passages, and by means of ladders, they again descend to an immense depth: at the foot of the last ladder the stranger is received in a small dark cavern.

When arrived in this dreary chamber, the miner contrives to extinguish his lamp as if by accident, and, catching the stranger by the hand, drags him through a narrow creek into the body of the mine; when there bursts upon his view a little world, the

beauty of which is scarcely to be imagined. He beholds a spacious plain, containing a *kind of subterranean city*, with houses, carriages, roads, &c. all scooped out of one vast rock of salt, as *bright and glittering as crystal;* while the blaze of the lights continually burning for the general use, reflected from the dazzling columns which support the lofty arched vaults of the mine, and which are beautifully tinged with all the colours of the rainbow, and sparkle with the lustre of precious stones, affords a more splendid and glittering prospect than any thing above ground can possibly exhibit.

In various parts of this spacious plain stand the huts of the miners and their families, some single and others in clusters like villages. They have very little communication with the world above ground; and *many hundreds of persons are born and pass the whole of their lives here.*

Through the midst of this plain lies a road, which is always filled with carriages laden with masses of salt from the furthest part of the mine. The drivers are generally singing, and the salt looks like a load of gems. A great number of horses are kept in the mine; and when once let down never see daylight again.

The instruments principally used by the miners are pick-axes, hammers, and chisels; with which they dig out the salt in the form of huge cylinders,

each of many hundred weight. This is found the most convenient method of getting it out of the mine; and as soon as got above ground, the masses are broken into smaller pieces, and sent to the mills, where they are reduced to powder. The finest sort of salt is sometimes cut into toys, and often passes for real crystal.

This mine *appears to be inexhaustible.* Its known breadth is one thousand one hundred and fifteen feet, its length six thousand six hundred and ninety-one feet, and its depth seven hundred and forty-three feet. This, however, is to be understood only of the part which has been actually worked; as the real depth or longitudinal extent of the bed of salt, it is not possible to conjecture.

THE PYRAMIDS OF EGYPT.

The three pyramids that are most taken notice of by travellers, as exceeding all the rest both in bulk and beauty, are situated on a ridge of rocky hills, on the borders of the Libyan desert, about ten miles westward from the village of Geeza, which is supposed to be the spot where the ancient Memphis stood, though there are now not the least traces to be found of the ruins of that great and renowned city.

The *largest* of these pyramids, which has suffered least by time and weather, is *six hundred and ninety-three English feet square at the basis*, and its perpendicular *height is four hundred and nine-nine feet:* but if the height be taken as the pyramid ascends inclining, it is then six hundred and ninety-three feet; which is exactly equal to the breadth of the base, so that the angles and base make an equilateral triangle. The whole area therefore of the base contains four hundred and eighty-two thousand two hundred and forty-nine square feet, which is something more than *eleven acres* of ground.

On the *outside* of this pyramid there is an *ascent by steps;* the breadth and depth of every step is one entire stone, and several of them are thirty feet in length. The *top* of the pyramid does not end in a point, as it appears to those who view it from below, but in *a little square* consisting of nine stones, besides two that are wanting at the angles. Each side of the platform is about sixteen feet; so that a considerable number of persons may stand upon it, whence there is one of the most beautiful prospects that can be imagined.

On the north side of the large pyramid, sixteen steps from the bottom, there is *a narrow passage* leading downwards into the body of the structure. Those who have explored this passage find within,

galleries, *chambers*, and a *noble hall*, built of Thebaic marble situated in the centre of the pyramid.

In this stately hall stands *a tomb*, which consists of one entire piece of marble hollowed, without any lid or covering; and on being struck it sounds like a bell. The general opinion is, that it was designed for the tomb of Cheops or Chemnis, king of Egypt, the supposed founder of this pyramid. There is no appearance, however, of any corpse having been laid in it.

OF OUR EARTH.

The planet which we inhabit has its peculiar privileges beyond the rest that depend upon the sun for their support. Less distant from the great luminary than Saturn, Jupiter, and Mars; less parched than Venus and Mercury, which are more near to the violence of his power; the earth seems in a peculiar manner to share the bounty of the Creator! it is not therefore without reason, that men consider themselves as the favoured objects of his providence and regard.

Beside that motion round the Sun, the circuit of which is peformed in a year, the Earth has another upon its own axis, which it performs in twenty-four hours. Thus, like a chariot-wheel, it *has a compound*

motion; for, while it *goes forward* on its journey, it is *still turning upon its own centre.* From the first of these two causes, the progression forward, arise the grateful vicissitudes of the seasons; from the second, the rotation on the axis, that of day and night.

The *rotundity* of the Earth may be proved from the phenomenon exhibited by two ships meeting at sea; the summits of the masts of each are the first parts discovered by both, the under parts being hidden by the convexity of the globe, which rises between them.

The Earth is *ninety-five millions of miles from the Sun,* and it moves round the sun in three hundred and sixty-five days five hours and forty-nine minutes. It travels in this annual orbit at the rate of sixty-eight thousand miles an hour; which motion, though one hundred and forty times as swift as that of a cannon-ball, is little more than half the velocity of the planet Mercury in his orbit.

As the Earth receives *light and motion from the sun,* so it derives much of its warmth and power of vegetation from the same source. But the different parts of the Earth partake of these advantages in very different proportions, and the extremes of our globe seem equally unfitted for the comforts and conveniences of life. The imagination may find an awful pleasure in contemplating the frightful precipices of Greenland, or the luxurious verdure of Africa; yet

true happiness can be found only in the more moderate climates, where the gifts of nature may be enjoyed without incurring danger in obtaining them.

When we take a slight survey of the surface of our globe, a thousand objects offer themselves, which, though long known, still demand our attention. The most obvious beauty is the *verdant covering* of the earth, formed by a happy mixture of herbs and trees of various magnitudes and uses. The more awful and magnificent objects are, the *mountain* rising above the clouds; the wide-spread *river* increasing as it runs, and losing itself at last in the ocean; and the mighty *ocean*, spreading its immense sheet of waters over one-half of the globe, swelling and subsiding at well-known intervals, and forming a communication between the most distant parts of the Earth. We are next presented with the great irregularities of nature; the *burning mountain*, the *unfathomable cavern*, the headlong *cataract*, and the rapid *whirlpool*.

If we descend *below the surface* of the globe, we perceive the earth lying in regular *beds or strata*, placed one over another like the leaves of a book, or the coats of an onion. Above it we find a transparent *atmosphere*, that turns with its motion, and surrounds it on every side. To this atmosphere we are indebted for the twilight, that softens the transition from broad day to total darkness; the genial showers

that promote vegetation; and the cooling breezes that contribute to our health and comfort.

Such are the delights of the habitation that has been assigned to man. Without any one of these he must have been wretched; and none of these could his own industry or invention have supplied.

THE COFFEE-TREE.

The coffee-tree, whose seeds or berries afford a well-known and agreeable liquor, is *a native of Arabia Felix*, where it generally rises to the *height of seven or eight and sometimes twelve feet*, with a trunk from *ten to fifteen inches in circumference.*

It is covered with a *grey smooth bark*, and shoots out, through the whole length of its stem, a growth of branches which are always opposite to each other, and the *leaves*, which *resemble those of the bay-tree*, arranged in pairs in the same manner. From the bottom of the leaves spring fragrant *white flowers*, very much like those of the jasmine; and when these flowers or blossoms drop off they leave a small *fruit* behind, which is green at first, but reddens as it ripens, and is *like a hard cherry* both in shape and colour. Two, three, or more of these berries grow together, on the same part of the twig; each coated with a husk or tegument, enclosing another and finer

skin, in which two seeds or *kernels* are contained, which are what we call coffee.

The fruit is usually gathered in May; which is done by shaking the trees, the berries falling on cloths spread underneath to receive them. These being laid on mats to *dry in the sun*, the outer husks are opened and separated by drawing rollers of wood or iron over them; after which the berries are exposed to the sun a second time, and then sifted clean for use or sale. The husks, however, are not wasted; for the Arabs roast them as we do the berries, and the drink made of them, having a little tartness, is cooling and pleasant in the heat of summer.

The drink made of coffee-berries has been *common in Europe above a hundred years*, and much longer among the Turks.

Coffee was first brought into France by the famous traveller M. Thevenot; and a Greek called Pasqua, who was brought to England as a servant in 1652, first set up the profession of a coffee-house keeper, and introduced the use of the liquor among us.

THE TEA PLANT.

Of all the vegetable productions of China, the tea plant deserves particular notice, as its leaves afford

by infusion a favourite liquor which is used daily among us by people of all ranks and conditions.

This shrub, which seems to be *a species of myrtle*, seldom grows beyond the size of a rose-bush, or at most *six or seven feet in height.* It thrives best in a gravelly soil, and is usually planted in rows upon little hills about three or four feet distant from each other. Its *leaves are long, narrow, tapering to a point*, and *indented* like rose or sweet-brier leaves. The shrub is an *evergreen*, and bears a *small fruit* containing several round *blackish seeds*, about the bigness of a large pea, but scarcely above one in a hundred comes to perfection. By these seeds the plant is propagated, nine or ten of them being put into a a hole together; and the shrubs thence arising are afterwards transplanted into proper ground. They thrive best when exposed to the south sun, and yield the best tea; but there is a sort that grows without cultivation, which, though less valuable, often serves the poorer class of people.

The Chinese know nothing of imperial tea and several other names, which in Europe serve to distinguish the goodness and price of this fashionable commodity. In fact, though there are *various kinds of tea*, they are now generally allowed to be the *product of the same plant*, differing only in colour and fragrance according to the difference of soil, the time of gathering, and the method of preparation.

The *bohea* tea chiefly differs from the green by its being *gathered six or seven weeks sooner*, when the plant is in full bloom, and the leaves full of juice; whereas the other, by being left longer on the tree, loses a great part of its juice, and contracts a different colour, taste, and virtue. The bohea tea is gathered the beginning of March; the bing, or imperial, in April; and the singlo, or green, in May or June. During all the months of gathering, the leaves on the top of the shrub are the finest and dearest, and are gradually coarser towards the bottom of the plant.

The bohea is first dried in the shade, and afterwards exposed to the *heat of the sun;* the *green* is dried *in the sun as soon as gathered;* and *both* are afterwards convolved or shrivelled up in earthen pans over a *slow fire.*

It is very rare to find tea perfectly pure, the Chinese themselves generally mixing other leaves with it to increase the quantity; though the price among them is usually three-pence a pound, and never exceeds nine-pence.

Bohea tea, if good, is all of a dark colour, crisp and dry, and has a fine smell: green tea is also to be chosen by its crispness, fragrancy, and light colour with a blueish cast; for it is not good if any of the leaves appear dark or brown. The essential qualities of tea reside in its fragrant and volatile parts.

Tea was introduced into Europe in the year 1610 by the Dutch East India Company. In 1666 it was sold in London at sixty shillings a pound.

THE SUGAR CANE.

The reed or cane which yields us such an agreeable juice, is *like the reeds* we generally see *in morasses* and on the edges of lakes; except that the skin of these latter is hard and dry; and their pith void of juice, whereas the *skin* of the sugar-cane *is soft*, and the *pith very juicy*, though in a greater or less degree according to the goodness of the soil, its exposure to the sun, the season it is cut in, and its age; which circumstances contribute equally to its goodness and its bulk. The sugar cane usually grows to the *height of six or seven feet*, sometimes higher, exclusive of the long green-tufted leaves at top, from the middle of which rise the flower and the seed. The stem or stalk is divided by knots or joints, whence likewise shoot out leaves, but these usually fall as the cane rises; and it is a sign that the cane is not good, or that it is far from its maturity, when the knots are beset with leaves. The cane is yellowish when ripe, and about an *inch in diameter*.

When the canes are ripe, they are cut up one at a time with a proper instrument, being too large to be

mowed by a scythe. The canes are then bundled up into faggots, and carried to *the mills*, which are very curious machines, contrived to bruise them, and *press out the liquor* or juice they contain. These mills are composed of three wooden rollers, covered with plates of iron, and are of four kinds, being turned either by slaves, water, wind, or cattle.

The juice pressed from the canes is conveyed by a leaden canal into the sugar-house, where it passes successively into a number of *coppers or caldrons*, *heated* by different degrees of fire; by which process the juice of the canes is purified, thickened, and rendered fit to be converted into any of the kinds of sugar.

THE ARGUMENTATIVE.

Rule 24.—An argument consists of such an arrangement of facts or principles, already known and established, as demonstrates the truth or utility of some proposition hitherto undetermined.

Rule 25.—In all argumentation there is a subject upon which the reasoning proceeds.

In each of the following examples the subject is distinguished by italics.

1. The *love of praise* should be preserved under proper subordination to the principle of duty. In itself, it is an useful motive to action; but when allowed to extend its influence too far, it corrupts the whole character; and produces guilt, disgrace, and misery. To be entirely destitute of it, is a defect. To be governed by it, is depravity. The proper adjustment of the several principles of action in human nature, is a matter that deserves our highest attention. For when any one of them becomes either too weak, or too strong, it endangers both our virtue and our happiness.

2. Nothing is so inconsistent with self-possession, as *violent anger*. It overpowers reason, confounds our ideas, distorts the appearance, and blackens the colour of every object. By the storms which it raises within, and by the mischiefs which it occasions without, it generally brings on the passionate and revengeful man, greater misery than he can bring on the object of his resentment.

3. The *spirit of true religion* breathes mildness and affability. It gives a native, unaffected ease to the behaviour. It is social, kind, and cheerful; far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects

the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this.

4. *Virtue*, to become either vigorous or useful, must be habitually active; not breaking forth occasionally with a transient lustre, like the blaze of a comet; but regular in its returns, like the light of day: not like the aromatic gale, which sometimes feasts the sense; but like the ordinary breeze, which purifies the air, and renders it healthful.

5. The *desires and passions* of a man, having once obtained an unlimited sway, trample him under their feet. They make him feel that he is subject to various, contradictory, and imperious masters, who often pull him different ways. His soul is rendered the receptacle of many repugnant and jarring dispositions; and resembles some barbarous country, cantoned out into different principalities, which are continually waging war on one another.

6. In order to make us *contented* with our condition, many of the present philosophers tell us, that our discontent only hurts ourselves, without being able to make any alteration in our circumstances; others, that whatever evil befals us is derived to us by a fatal necessity, to which superior beings themselves are subject: while others, very gravely, tell the man who is miserable, that it is necessary he should be so, to keep up the harmony of the uni-

verse; and that the scheme of Providence would be troubled and perverted, were he otherwise. These, and the like considerations, rather silence than satisfy a man. They may show him that his discontent is unreasonable, but they are by no means sufficient to relieve it. They rather give despair than consolation. In a word, a man might reply to one of these comforters, as Augustus did to his friend, who advised him not to grieve for the death of a person whom he loved, because his grief could not fetch him again: "It is for that very reason," said the Emperor, "that I grieve."

On the contrary, religion bears a more tender regard to human nature. It prescribes to every miserable man the means of bettering his condition: nay, it shows him, that bearing the afflictions as he ought to do, will naturally end in the removal of them. It makes him easy here, because it can make him happy hereafter.

7. Of all the grounds of envy among men, *superiority in rank and fortune* is the most general. Hence, the malignity which the poor commonly bear to the rich, as engrossing to themselves all the comforts of life. Hence the evil eye with which persons of inferior station scrutinize those who are above them in rank; and if they approach to that rank, their envy is generally strongest against such as are

just one step higher than themselves.—Alas! my friends, all this envious disquietude, which agitates the world, arises from a deceitful figure which imposes on the public view. False colours are hung out: the real state of men is not what it seems to be. The order of society requires a distinction of ranks to take place: but in point of happiness, all men come much nearer to equality than is commonly imagined; and the circumstances, which form any material difference of happiness among them, are not of that nature which renders them grounds of envy. The poor man possesses not, it is true, some of the conveniences and pleasures of the rich; but, in return, he is free from many embarrassments to which they are subject. By the simplicity and uniformity of his life he is delivered from that variety of cares, which perplexes those who have great affairs to manage, intricate plans to pursue, many enemies perhaps to encounter in the pursuit. In the tranquillity of his small habitation, and private family, he enjoys a peace which is often unknown at courts. The gratifications of nature, which are always the most satisfactory, are possessed by him to their full extent; and if he be a stranger to the refined pleasures of the wealthy, he is unacquainted also with the desire of them, and by consequence feels no want.

Rule 26.—Sometimes the subject for discussion requires not only to be stated, but also to be explained, before any reasoning can be employed upon it. This explanation is termed the *definition*.

In each of the following examples, the definition is distinguished by italics.

ON GOOD BREEDING.

A friend of your's and mine has very justly defined good breeding to be, "*the result of much good sense, some good nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them.*" Taking this for granted (as I think it cannot be disputed), it is astonishing to me, that any body, who has good sense and good nature, can essentially fail in good breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances; and are only to be acquired by observation and experience; but the substance of it is every where and eternally the same. Good manners are, to particular societies, what good morals are to society in general; their cement, and their security. And, as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones; so there are certain rules of civility univers-

ally implied and received, to enforce good manners, and punish bad ones. And indeed there seems to me to be less difference, both between the crimes and punishments, than at first one would imagine. The immoral man, who invades another's property, is justly hanged for it; and the ill-bred man, who, by his ill-manners, invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisance, attentions, and sacrifices of little conveniences, are as natural an implied compact between civilized people, as protection and obedience are between kings and subjects: whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that next to the consciousness of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred.

PROCRASTINATION.

The folly of *allowing ourselves to delay what we know cannot be finally escaped*, is one of the general weaknesses, which, in spite of the instruction of moralists, and the remonstrances of reason, prevail to a greater or less degree in every mind: even they who most steadily withstand it, find it, if not the

most violent, the most pertinacious of their passions, always renewing its attacks, and, though often vanquished, never destroyed.

It is indeed natural to have particular regard to the time present, and to be most solicitous for that which is by its nearness enabled to make the strongest impressions. When, therefore, any sharp pain is to be suffered, or any formidable danger to be incurred, we can scarcely exempt ourselves wholly from the seducements of imagination; we readily believe that another day will bring some support or advantage which we now want; and are easily persuaded that the moment of necessity which we desire never to arrive, is at a great distance from us.

Thus life is languished away in the gloom of anxiety, and consumed in collecting resolution which the next morning dissipates; in forming purposes which we scarcely hope to keep, and reconciling ourselves to our own cowardice by excuses, which, while we admit them, we know to be absurd. Our firmness is, by the continual contemplation of misery, hourly impaired: every submission to our fear enlarges its dominion; we not only waste that time in which the evil we dread might have been suffered and surmounted, but, even where procrastination produces no absolute increase of our difficulties, make them less superable to ourselves by habit.

THE OMNIPRESENCE OF GOD.

If we consider God's omnipresence, *his being passes through, actuates, and supports, the whole frame of nature.* His creation, in every part of it, is full of him. There is nothing he has made, which is either so distant, so little, or so inconsiderable, that he does not essentially reside in it. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it, as that being is to itself. It would be an imperfection in him, were he able to move out of one place into another; or to withdraw himself from any thing he has created, or from any part of that space which he diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosophers, he is a being whose centre is every where, and his circumference no where.

Rule 27.—Sometimes a principle or opinion is the subject of the reasoning.

In each of the following examples the subject is distinguished by italics.

The most excellent and honourable character which can adorn a man and a christian, is acquired by re-

sisting the torrent of vice, and adhering to the cause of God and virtue against a corrupted multitude. It will be found to hold in general, that they, who, in any of the great lines of life, have distinguished themselves for thinking profoundly, and acting nobly, have despised popular prejudices; and departed, in several things, from the common ways of the world. On no occasion is this more requisite for true honour, than where religion and morality are concerned. In times of prevailing licentiousness, to maintain unblemished virtue, and uncorrupted integrity; in a public or a private cause, to stand firm by what is fair and just, amidst discouragements and opposition; despising groundless censure and reproach; disdaining all compliance with public manners, when they are vicious and unlawful; and never ashamed of the punctual discharge of every duty towards God and man;—this is what shows true greatness of spirit, and will force approbation even from the degenerate multitude themselves. "This is the man," (their conscience will oblige them to acknowledge,) "whom we are unable to bend to mean condescensions. We see it in vain either to flatter or to threaten him; he rests on a principle within, which we cannot shake. To this man we may, on any occasion, safely commit our cause. He is incapable of betraying his trust, or deserting his friend, or denying his faith."

Nothing can be more contrary both to equity and to sound reason, than precipitate judgment. Any man who attends to what passes within himself, may easily discern what a complicated system the human character is: and what a variety of circumstances must be taken into the account, in order to estimate it truly. No single instance of conduct whatever, is sufficient to determine it. As from one worthy action, it were credulity, not charity, to conclude a person to be free from all vice; so from one which is censurable, it is perfectly unjust to infer that the author of it is without conscience, and without merit. If we knew all the attending circumstances, it might appear in an excusable light; nay, perhaps, under a commendable form. No part of the government of temper more deserves attention, than to keep our minds pure from uncharitable prejudices.

Men are too often ingenious in making themselves miserable, by aggravating to their own fancy, beyond bounds, all the evils which they endure. They compare themselves with none but those whom they imagine to be more happy; and complain, that upon them alone has fallen the whole load of human sorrows. Would they look with a more impartial eye on the world, they would see themselves surrounded with sufferers; and find that they are only drinking out of that mixed cup, which Providence has prepared for all.—"I will restore thy daughter again to

life," said the eastern sage, to a prince who grieved immoderately for the loss of a beloved child, "provided thou art able to engrave on her tomb, the names of three persons who have never mourned." The prince made inquiry after such persons; but found the inquiry vain, and was silent.

It is a great mistake to imagine, that the pain of self-denial is confined to virtue. Vice allows all our passions to range uncontrolled; and where each claims to be superior, it is impossible to gratify all. The predominant desire can only be indulged at the expence of its rival. No mortifications which virtue exacts are more severe than those which ambition imposes upon the love of ease, pride upon interest, and covetousness upon vanity. Self-denial, therefore, belongs, in common, to vice and virtue; but with this remarkable difference, that the passions which virtue requires us to mortify, it tends to weaken; whereas, those which vice obliges us to deny, it, at the same time, strengthens. The one diminishes the pain of self-denial, by moderating the demand of passion; the other increases it by rendering those demands imperious and violent.

Rule 28.—Sometimes the reasoning does not begin with the subject itself, but there is

an introduction (which orators call the exordium.)

In each of the following examples, the subject is printed in italics.

The active mind of man seldom or never rests satisfied with its present condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, it finds itself, in every situation of fortune, straitened and confined. Sensible of deficiency in its state, it is ever sending forth the fond desire, the aspiring wish after something beyond what is enjoyed at present. Hence, that *restlessness* which prevails so generally *among mankind.* Hence that disgust of pleasures which they have tried; that passion for novelty; that ambition of rising to some degree of eminence or felicity, of which they have formed to themselves an indistinct idea. All which may be considered as indications of a certain native, original greatness in the human soul, swelling beyond the limits of its present condition: and pointing to the higher objects for which it was made. Happy, if these latent remains of our primitive state, served to direct our wishes towards their proper destination, and to lead us into the path of true bliss.

But in this dark and bewildered state, the aspiring tendency of our nature unfortunately takes an opposite direction, and feeds a very misplaced ambition. The flattering appearances which here present themselves to sense; the distinctions which fortune confers; the advantages and pleasure which we imagine the world to be capable of bestowing, fill up the ultimate wish of most men. These are the objects which engross their solitary musings, and stimulate their active labours; which warm the breasts of the young, animate the industry of the middle aged, and often keep alive the passions of the old, until the very close of life.

Greatness confers no exemption from the cares and sorrows of life; its share of them frequently bears a melancholy proportion to its exaltation. This the monarch of Israel experienced. He sought in piety that peace which he could not find in empire; and alleviated the disquietudes of state with the exercises of devotion. *David's invaluable Psalms convey those comforts to others, which they afforded to himself.* Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never

equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of HIM, to whom all hearts are known, and all events foreknown, they suit mankind in all situations; grateful as the manna which descended from above, and conformed itself to every palate.

Indolent good nature makes us rest satisfied with being free from inveterate malice or ill-will to our fellow-creatures, without prompting us to be of service to any. *True charity* is an active principle. It is not properly a single virtue; but a disposition residing in the heart, as a fountain whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality flow, as so many native streams. From general good will to all, it extends its influence particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighbourhood, relations, and friends; and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous undistinguished affection, which gives every man an equal title to our

love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue; and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend, and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies it inspires forgiveness, humanity, and a solicitude for their welfare. It breathes universal candour, and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice, and them who weep.

Rule 29.—In all argumentation there is some point which it is the object of the reasoning to establish: this point is called the *judgment.*

In the following examples, the judgment is distinguished by italics.

Though no condition of human life is free from uneasiness, yet it must be allowed, that the uneasiness belonging to a sinful course is far greater than what attends a course of well-doing. If we are weary of

the labours of virtue, we may be assured that the world, whenever we try the exchange, will lay upon us a much heavier load. It is the outside only of a licentious life which is gay and smiling. Within, it conceals toil, and trouble, and deadly sorrow. For *vice poisons human happiness in the spring*, by introducing disorder into the heart. Those passions which it seems to indulge, it only feeds with imperfect gratifications; and thereby strengthens them for preying, in the end, on their unhappy victims.

Amidst that familiar intercourse which belongs to domestic life, all the virtues of temper find an ample range. It is very unfortunate, that within that circle, men too often think themselves at liberty to give unrestrained vent to the caprice of passion and humour. Whereas there, on the contrary, more than any where else, it concerns them to attend to the government of their heart; to check what is violent in their tempers, and to soften what is harsh in their manners. For there the temper is formed. There, the real character displays itself. The forms of the world disguise men when abroad. But *within his own family every man is known to be what he truly is.*

All men pursue good, and would be happy, if they knew how: not happy for minutes, and miserable for hours; but happy, if possible, through every part of their existence. Either, therefore,

there is a good of this steady, durable kind, or there is not. If not, then all good must be transient and uncertain; and if so, an object of the lowest value, which can little deserve our attention or inquiry. But if there be a better good, such a good as we are seeking; like every other thing, it must be derived from some cause, and that cause must either be external, internal, or mixed; inasmuch as, except these three, there is no other possible. Now a steady, durable good, cannot be derived from an external cause; since all derived from externals must fluctuate, as they fluctuate. By the same rule, it cannot be derived from a mixture of the two: because the part which is external will proportionably destroy its essence. What then remains but the cause internal? the very cause which we have supposed, when *we place the sovereign good in mind,—in rectitude of conduct.*

We are not to imagine, that a benevolent temper finds no exercise, unless when opportunities offer of performing actions of high generosity, or of extensive utility. These may seldom occur. The condition of the greater part of mankind, in a great measure, precludes them. But, in the ordinary round of human affairs, many occasions daily present themselves, of mitigating the vexations which others suffer; of soothing their minds; of aiding their interest; of promoting their cheerfulness or ease.

Such occasions may relate to the smaller incidents of life. But let us remember, that of small incidents the system of human life is chiefly composed. The attentions which respect these, when suggested by real benignity of temper, are often more material to the happiness of those around us, than actions which carry the appearance of greater dignity and splendour. *No wise or good man ought to account any rules of behaviour as below his regard, which tend to cement the great brotherhood of mankind in comfortable union.*

No man is obliged to learn and know every thing, this can neither be sought nor required, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding; otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance or infinite errors will overspread the mind, which is utterly neglected, and lies without any cultivation.

Skill in the sciences is indeed the business and profession but of a small part of mankind; but there are many others placed in such an exalted rank in the world, as allows them much leisure and large opportunities to cultivate their reason, and to beautify and enrich their minds with various knowledge. Even the lower orders of men have particular callings in life, wherein they ought to acquire a just de-

gree of skill; and this is not to be done well without thinking and reasoning about them.

The common duties and benefits of society, which belong to every man living, as we are social creatures, and even our native and necessary relations to a family, a neighbourhood, or government, oblige all persons whatsoever to use their reasoning powers upon a thousand occasions; every hour of life calls for some regular exercise of our judgment, as to time and things, persons and actions; without a prudent and discreet determination in matters before us, we shall be plunged into perpetual errors in our conduct. Now that which should always be practised, must at some time be learnt.

Besides, every son and daughter of Adam has a most important concern in the affairs of a life to come, and therefore it is a matter of the highest moment, for every one to understand, to judge, and to reason right about the things of religion. It is vain for any to say, we have no leisure or time for it. The daily intervals of time, and vacancies from necessary labour, together with the one day in seven in the christian world, allows sufficient time for this, if men would but apply themselves to it with half as much zeal and diligence as they do to the trifles and amusements of this life, and it would turn to infinitely better account.

Thus it appears to be *the necessary duty, and the*

interest of every person living, to improve his understanding, to inform his judgment, to treasure up useful knowledge, and to acquire the skill of good reasoning, as far as his station, capacity, and circumstances, furnish him with proper means for it. Our mistakes in judgment may plunge us into much folly and guilt in practice. By acting without thought or reason, we dishonour the God that made us reasonable creatures, we often become injurious to our neighbours, kindred, or friends, and we bring sin and misery upon ourselves: for we are accountable to God, our judge, for every part of our irregular and mistaken conduct, where he hath given us sufficient advantages to guard against those mistakes.

Rule 30.—Although the judgment or point to be established must always appear to be the unavoidable result of the reasoning, yet it is sometimes stated in the commencement of the discussion. In this case it is termed a proposition, the truth of which the arguments prove.

The following are examples; in each of which will be found, that although the proposition is stated in

the beginning, yet it also seems to follow in the conclusion by a necessary connection.

Proposition.—We are capable of knowing certainly that there is a God.

Arguments.—Man knows, that he himself exists. He knows also, that nothing cannot produce a being, therefore there must be something eternal. An eternal being, must be most powerful, and most wise.

Judgment.—Therefore we know that there is a God.

Prop.—Do not hover always on the surface of things, nor take up suddenly with mere appearances; but penetrate into the depth of matters, as far as your time and circumstances allow, especially in those things which relate to your own profession. Do not indulge yourselves to judge of things by the first glimpse, or a short and superficial view of them; for this will fill the mind with errors and prejudices, and give it a wrong turn and ill habit of thinking, and make much work for retractation. Subito is carried away with title-pages, so that he ventures to pronounce upon a large octavo at once, and to recommend it wonderfully when he had read half the preface. Another volume of controversies, of equal size, was discarded by him at once, because it pretended to treat of the Trinity, and yet he could neither find the word essence nor subsistencies in the

twelve first pages; but Subito changes his opinions of men and books, and thinks so often, that nobody regards him.

As for those sciences, or those parts of knowledge, which either your profession, your leisure, your inclination, or your incapacity, forbid you to pursue with much application, or to search far into them, you must be contented with an historical and superficial knowledge of them;

Judg.—Nor pretend to form any judgments of your own on those subjects which you understand very imperfectly.

Prop.—None can be properly called rich who have not more than they want, there are therefore few rich men in any of the politer nations, but among the middle sort of people, who keep their wishes within their fortunes, and have more wealth than they know how to enjoy. Persons of a higher rank live in a kind of splendid poverty; and are perpetually wanting, because, instead of acquiescing in the solid pleasures of life, they endeavour to outvie one another in shadows and appearances. Men of sense have at all times beheld, with a great deal of mirth, this silly game that is playing over their heads; and, by contracting their desires, they enjoy all that secret satisfaction which others are always in quest of. The truth is, this ridiculous chase after imaginary pleasures, cannot be sufficiently exposed, as

it is the great source of those evils which generally undo a nation.

Judg.—*Let a man's estate be what it may, he is a poor man, if he does not live within it:* and naturally sets himself to sale to any one that can give him his price.

Rule 31.—All the parts of a discussion, excepting the subject or proposition, and the judgment, are arguments.

In the examples under the foregoing rules, the arguments may be seen and examined.

Rule 32.—There are various sorts of arguments; but they may all be resolved into those which are demonstrative, and those which are doubtful.

Rule 33.—Demonstrative arguments are such as do not admit of any suspicion: but the truth of which is self-evident or is universally acknowledged.

Rule 34.—Doubtful arguments are such as may be questioned; but the truth of which

may nevertheless be inferred from some acknowledged circumstances.

The following is an example. Sickness may be good for us. This may be doubted, but that it may be so will appear, if we consider, that whatever reminds us of dying is good for us; and that whatever shews us the uncertainty of this life, and the vanity of its pleasures is good for us; now if we further consider, that sickness reminds us of death, and shews us the uncertainty of life and the vanity of its pleasures, it will appear that sickness may be good for us.

Rule 35.—In discriminating and recollecting arguments, which we read or hear, it is not necessary to observe all that is said, but only such things as prove the truth of the proposition or judgment.

In the following examples, the principal arguments are distinguished by italics. If they be read separately they will be found to be proofs of the truth of the proposition, that the holy scriptures are excellent. If the rest of the discussion be read, it will be found to consist of reasonings or illustration in support of the arguments.

EXCELLENCE OF THE HOLY SCRIPTURES.

There is not a book on earth so *favourable to all the kind, and all the sublime affections;* or so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolence, as the Gospel. It breathes nothing throughout, but mercy, benevolence, and peace.

Poetry is sublime, when it awakens in the mind any great and good affection, as piety, or patriotism. This is one of the noblest effects of the art. The *Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions.* But it is not in this respect only, that they are sublime. Of the divine nature, they *contain the most magnificent descriptions*, that the soul of man can comprehend. The hundred and fourth Psalm, in particular, displays the power and goodness of Providence, in creating and preserving the world, and the various tribes of animals in it, with such majestic brevity and beauty, as it is in vain to look for in any human composition.

Such of the *doctrines* of the Gospel as are level to human capacity, appear to be *agreeable to the purest truth, and the soundest morality.* All the genius and learning of the heathen world; all the penetration of Pythagoras, Socrates, and Aristotle, had

never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as are to be found in the New Testament. Compared, indeed, with this, all other moral and theological wisdom—

Loses, discountenanc'd, and like folly shows.

Rule 36.—In hearing or reading any argumentation: keep in mind the proposition or judgment, the truth of which is to be established: so as to be able to perceive, not only the truth or fallacy of every argument, but also to feel whether it do or do not apply to the subject.

Thus, if any one attempted to prove that a man had fortitude, and to shew that he had, it were to be asserted and proved, that in battle he voluntarily went in the front ranks; encountered every danger without dismay; and performed prodigies of valor; these things might be true, and would show he had courage; yet they would not prove he had fortitude, because fortitude is that quality which endures pain, and is totally distinct from courage, which is the quality that enables men to encounter danger.

There will be little difficulty in discriminating and

retaining any discussion, if the subject be understood; and the point to be established, be kept in mind. For though a great deal may be said or written upon any question, yet it must all be included under a very few general arguments. If those general arguments be observed, they will easily be remembered, because they are connected with each other: and if they be retained, the substance of all that has been said or written will be recollected, because the leading arguments will serve as a key to all the rest.

PART III.

BY the time the pupil or student shall have reached this part of the work, it is assumed that he will have acquired the habits of correct enunciation, graceful deportment, facility of discrimination, and tenacity of memory; and before any further advancement be attempted, it will be prudent in him to consider whether he have attained these several requisites. Patience and perseverance are necessary in every valuable acquisition, nor can the art of public speaking be obtained without them. The student, therefore, had better devote a little more time to the previous parts, if he still perceive a deficiency, than impetuously proceed without sufficient preparation.

The reason is now to be employed on its own resources. In the last preceding part of the work, the student had narratives, descriptions, and arguments, which had been already prepared, and the substance of which he had to discriminate, retain, and deliver. If those exercises were performed before several other

persons, it may reasonably be hoped, that the pupil has dismissed childish diffidence, and has now acquired that share of modest confidence which will enable him respectfully to look persons in the face, and state his sentiments upon any subject he understands.

Let not youth however imagine, that pertness, conceit, or an impudent stare, will assist them in becoming orators. There is a medium between awkward bashfulness and unblushing effrontery, at which they are to aim. Neither should the facility with which they may become enabled to express themselves, induce a forgetfulness of that decorum which enjoins young people to silence unless their opinion be required. A forward manner and a chattering tongue are still to be avoided and despised. A boy who affects the manner of a man, however clever or cunning he may be, nevertheless exhibits a most disgusting violation of propriety and decency.

With these remarks, let us now proceed to the art of extempore speaking.

It should be premised, that in all the following exercises great attention should be paid to the articulation, emphasis, tones, pauses, &c.; but that in the earlier ones, and until the pupil shall arrive at the complete discussion of a subject, no particular gesture need be used. He will stand firmly, steadily, and gracefully, according to the directions given in

part the first; but he need not as yet employ his hands in action.

Rule 1.—In all the succeeding exercises avoid the affectation of inflated or unusual expressions: use such words only as are natural and familiar.

Rule 2—Do not hesitate or stammer, but speak openly and plainly what occurs to you. Do not go back to correct your words: if you begin with this habit it will never be subdued: attention and practice will gradually produce correct, as well as graceful language.

Elegance of diction, and harmony in arrangement, are by no means to be disregarded; but they must not be attempted, until fluency of familiar language shall have been attained. These ulterior accomplishments will be insensibly acquired hereafter, from a careful perusal of works of taste, the example of living orators of eminence, and the efficacy of continued practice. Moreover, it is necessary to employ our reason before we attend to the niceties of style. A man with easy elocution, good sense,

and plain language, will seldom be heard without patience and pleasure: a man with graceful enunciation and elaborate phraseology, but without sound reason, will please few and convince none.

Rule 3.—When a subject is proposed for discussion, observe whether it be a simple subject; as honour, friendship, flattery, &c. or a general proposition, as delays are dangerous, riches have wings, no man is rich who has not more than he wants; or a question*, admitting as an answer only a simple affirmation or negative, as, is he guilty or not guilty of murder? is eloquence beneficial or injurious? is the proposed measure likely to be advantageous?

Rule 4.—If the subject proposed be, what has been termed a simple subject, begin by a clear and correct definition of it.

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* All other questions may be resolved into simple subjects; as, what is happiness? what measures shall be adopted in this case? &c. In such cases the mind forms its own conclusion on the subject proposed, and reasons from the subject to the judgment.

For this purpose, observe carefully the following directions: for the pupil must not proceed until he can readily define any simple subject which may be proposed to him. But it may assist him to be told that the definition is to be just such an explanation, as he would put after the word if he were writing a dictionary.

Rule 5.—Let the definition be clear and plain.

Rule 6.—Let the definition be short, having no superfluity of words.

Rule 7.—Let the definition be peculiar to the thing defined, and agree to that alone.

Rule 8.—Let the definition be an explanation of the thing to be defined, and not consist of synonymous names.

The following are examples of definition.

SUBJECTS.	DEFINITIONS.
Wine,	the juice of the grape.
Sin,	a want of conformity to the law of God.

Swiftness,	the passing over a long space in a short time.
Island,	a piece of land rising above the surrounding water.
Veracity,	the conformity of our words to our thoughts.
Temperance,	the restraint of passion.
Flattery,	false praise.

Rule 9.—If the subject proposed be, what has been termed, a general proposition; consider whether it be true or doubtful.

Rule 10.—If the proposition be true, begin by a short proof or illustration of its truth.

The following are examples:

PROPOSITIONS.	PROOFS OR ILLUSTRATIONS.
Delays are dangerous.	The imprudence of trusting to the future is proved by the uncertainty of all human affairs.

PROPOSITIONS.	PROOFS OR ILLUSTRATIONS.
Riches have wings.	Extravagance, dissipation, and sometimes misfortune; quickly disperse the greatest wealth.
No man is rich who has not more than he wants.	Poverty is only a state of want; he therefore who is in want must be esteemed poor.

Rule 11.—If the proposition be doubtful, observe the two principal features of it, and define them separately according to the rules given for definitions.

In each of the following propositions the principal features, when expressed as nouns, are distinguished by italics; and when they are not thus expressed, they are included between parenthesis.

Imperfect knowledge is worse than *ignorance.*
No *man* can be immortal *(immortality.)*
Riches do not confer *happiness.*
Beauty is not desirable *(value.)*

Rule 12.—If the subject proposed be a question, admitting as an answer only a simple affirmation or negative; begin with a definition of the thing which is the subject of the question.

In each of the following examples, the thing to be defined is distinguished by italics.

Is he guilty or not guilty of *murder*?

Is *eloquence* beneficial or injurious?

Is the proposed measure likely to be advantageous? (in this instance it must be ascertained what the measure is.)

Rule 13.—As the object of all reasoning is to prove the truth of some opinion (or, as it is called, judgment); observe what your own opinion is, and then take care to fully understand, and faithfully remember it.

Rule 14.—If the subject proposed be, what has been termed, a simple subject, the judgment will be, not only that it is good or bad, desirable or dangerous, but that it is so in some particular manner.

The following are examples.

SUBJECT.	GENERAL JUDGMENT.	PARTICULAR JUDGMENT.
Wine,	dangerous,	destroys the faculties.
Sin,	bad,	the source of perpetual misery.
Veracity,	good,	obtains confidence.
Temperance,	good,	leads to happiness.
Flattery,	bad,	particularly mischievous to youth.

Rule 15.—If the subject proposed be, what has been termed, a general and true proposition; the judgment or inference will consist of some admonition or practical precept.

The following are examples.

PROPOSITIONS.	INFERENCES.
Delays are dangerous.	Whether we are to act or suffer, let us not put off what must finally be done.
Riches have wings.	Let us not place reliance on worldly treasures.
No man is rich, who has not more than he wants.	Let us not treat the poor with disdain.

Rule 16.—If the subject proposed be a doubtful proposition, decide for yourself what the truth of it is; and let that decision be your judgment.

Rule 17.—If the subject proposed be a question, admitting as an answer only a simple affirmation or negative, answer the question according to the best of your reason, and that answer will be your judgment.

These two rules need not any illustration.

Rule 18.—As no opinion or judgment can be formed without some reasons, take care to remember what were the reasons which induced you to form your opinion or judgment.

Rule 19.—Let your chief reasons be few, strong, and direct to the point which you want to prove.

For this purpose observe the following directions. Nevertheless, the pupil must not expect that by

mere rules he can acquire the power of reasoning accurately. Nor is the habit of conceiving clearly, of judging justly, and of reasoning well, to be attained merely by the happiness of constitution, the brightness of genius, the best natural parts, or the best collection of precepts. It is custom and practice that must form and establish this habit. We must apply ourselves to it till we perform all this readily, and without having occasion to refer constantly to rules. A coherent thinker and a strict reasoner are not to be made at once by a set of rules, any more than a good painter or musician may be formed by an excellent lecture on music or painting. Let not these considerations, however, deter young persons from the task before them. With moderate application, and faithful observance of the discipline prescribed, there is little doubt but that they will soon perceive their improvement, and at last their complete success.

Rule 20.—Always keep the precise point of the present question in your eye. Take heed that you add nothing to it while you are arguing, nor omit any part of it. Watch carefully lest any new ideas slide in. See that the question be not altered by the ambiguity of any word taken in different senses; nor let

any secret prejudices of your own, or the sophistical arts of others, cheat your understanding by changing the question, or shuffling in any thing else in its room.

And for this end it is useful to keep the precise matter of inquiry as simple as may be, and disengaged from a complication of ideas, which do not necessarily belong to it. By admitting a complication of ideas, and taking too many things at once into one question, the mind is sometimes dazzled and bewildered; and the truth is lost in such a variety and confusion of ideas; whereas by limiting and narrowing the question, you take a full survey of it.

Rule 21.—In choosing your arguments to prove any question, always take such topics as are sure, and least fallible, and which carry the greatest evidence and strength with them. Be not so solicitous about the number, as the weight of your arguments, especially in proving any proposition which admits of natural certainty, or of complete demonstration. Many times we do injury to a cause by dwelling upon trifling arguments. We amuse our

hearers with uncertainties, by multiplying the number of feeble reasonings, before we mention those which are more substantial, conclusive, and convincing. And too often we yield up our own assent to mere probable arguments, where certain proofs may be obtained.

Rule 22.—Prove your conclusion (as far as possible) by some propositions that are in themselves more plain, evident, and certain than the conclusion; or at least such as are more known, and more intelligible to the persons whom you would convince. If we neglect this rule, we shall endeavour to enlighten that which is obscure by something equally or more obscure, and to confirm that which is doubtful, by something equally or more uncertain. Common sense dictates to all men, that it is impossible to establish any truth, and to convince others of it, but by something that is better known to them than that truth is.

To illustrate this rule, let us take as a point to be proved—"that there will be a future state." Now,

if in order to prove this, we offered some principles which were doubtful, or not better known, we might say a great deal, but we should prove nothing. But if we first take as a principle or argument, that "God will at one time or another make a difference between the good and the evil;" the truth and strength of this argument will be immediately acknowledged, because all reasonable men are conscious of God's justice. If we then take as a second argument, "that there is little or no difference between the good and the evil in this world," the force of this principle will be quite as strong, because every one thinks he has had proof of it in experience. Now these two arguments of themselves prove the point to be established, as we shall immediately perceive, if we place them together, thus: God will, at one time or another, make a difference between the good and the evil. There is little or no difference between the good and the evil in this world; therefore there must be a future state, wherein this difference shall be made.

By this mode of reasoning also, quotations are made from books and from the words of men of high repute. But if a lawyer in pleading were to cite cases or passages out of books that were not known, nor of established reputation, neither the judges nor the audience would be convinced by the mere name

of such unknown or despised authors; but if he were to adduce the words of a man known to have been profound in his knowledge of the law, they would, as far as they were applicable, greatly strengthen his client's cause. Thus divines also offer texts of scripture to enforce men's duties; because every believer pays reverence to the sacred writings.

Rule 23.—Though arguments should give light to the subject, as well as constrain the assent, yet you must learn to distinguish well between an explánation and an argument; and neither impose upon yourselves, nor suffer yourselves to be imposed upon by others, by mistaking a mere illustration for a convincing reason.

Similitudes and allusions have oftentimes a very happy influence to explain some difficult truth, and render the idea of it familiar and easy. Where the resemblance is just and accurate, the influence of a simile may proceed so far as to shew the possibility of the thing in question: but similitudes must not be taken as a solid proof of the truth or existence of those things to which they have a resemblance. Too great a deference paid to similitudes, or an utter re-

jection of them seem to be two extremes, and ought to be avoided.

METHOD.

It is not merely a clear and distinct idea, a well formed proposition, or a just argument, that is sufficient to search out and communicate the knowledge of a subject. There must be a variety and series of them, disposed in a clear and connected form. The art of making such an arrangement is called *method*. It is method that must secure our thoughts from that confusion, obscurity, and mistake which must unavoidably attend a wild disordered effusion.

The method necessary to correct reasoning, and efficient eloquence may be defined to be, the disposition of a variety of thoughts on any subject, in such order as may best serve to find out unknown truths, explain and confirm truths that are known, and to fix them in the memory.

It is by method that persons are able to range their own thoughts in such a system and scheme, as to take a large and comprehensive survey of every subject and design in all its parts: by this means they can better judge what to choose and what to reject: how to manage the whole scene before them, so as attain their own ends with greater success and applause.

Rule 24.—Let your method be plain and easy, so that your hearers or readers, as well yourself, may run through it without embarrassment, and may take a clear and comprehensive view of the whole scheme. To this end the following particular directions will be useful.

1. Begin always with those things which are best known, and most obvious, whereby the mind may have no difficulty or fatigue, and proceed by regular and easy steps to things that are more difficult. And as far as possible let not the understanding, or the proof of any of your positions depend on the positions that follow, but always on those which go before.

2. Do not effect excessive haste, lest you be too soon involved in several new and strange ideas and propositions, which cannot be well understood without a longer and closer attention to those which go before. Such sort of speech is but a waste of time, and will constrain you to take many steps backward.

3. Be not fond of crowding too many thoughts and reasonings into one sentence or paragraph, beyond the apprehension or capacity of your readers or hearers.

4. For the same reason, avoid too many subdivi-

sions. Contrive your scheme of thoughts in such manner as may finish your whole argument with as few inferior branchings as reason will admit; and let them be such as are obvious and open to the understanding, that they may come within one single view of the mind. This will not only assist the understanding to receive, but it will aid the memory also to retain truth: whereas a discourse cut out into a vast multitude of gradual subordinations has many inconveniences in it; it gives pain to the mind and memory, in surveying and retaining the scheme of discourse, and exposes the unskilful hearers to mingle the superior and inferior particulars together, it leads them into a thick wood, instead of open daylight, and places them in a labyrinth instead of a plain path.

5. Give all diligence to obtain a clear and easy way of expressing your conceptions, that your words, as fast as you utter them, may stamp your ideas exactly on the mind of the hearer. This is a most happy talent for the conveyance of truth, and an excellent security against mistakes and needless controversies.

Rule 25.—Let your method be distinct, and without the perplexing mixture of things that ought to be kept separate, and this will

be easily practised by observing the following directions.

1. Do not bring unnecessary heterogeneous matter in your discourse on any subject; that is, do not mingle an argument on one subject with matters that relate entirely to another, but just so far as is necessary to give a clearer knowledge of the subject in hand.

2. Let every complicated idea be divided into its distinct single parts, as far as the nature of the subject and your present design requires it. Though you must not abound in needless subdivisions, yet something of this work is very necessary. Thus, if we say, that a poet must possess great powers; we express an idea, complicated or compounded of many others; therefore, if this complicated idea be material to our discussion we should divide or explain it, by enumerating the several powers of which a poet must be possessed, viz. brilliant genius, profound and acute observation, deep learning, great command of language, &c. &c.

3. Keep each part of the subject in its own place. Put those things all together that belong to one part or property, one consideration or view of your subject. This will prevent needless repetitions, and keep you from intermixing things which are different. We must maintain this distinction of things and

places, if we would be safe from error. It is confusion that leads us into endless mistakes, which naturally arise from a variety of ideas ill-joined, sorted, or ill-disposed.

4. In the partition of your discourse into distinct heads, take heed that your particulars do not interfere with each other.

Rule 26.—Your method must be full without deficiency, and it must be short, or without superfluity. The fullness of a discourse enlarges our knowledge, and the well-concerted brevity saves our time.

Have a care of tedious prolixity, or drawing out any part of your discourse to an unnecessary and tiresome length. It is much more honourable for an instructor, an orator, a pleader, or a preacher, that his hearers should say, "We were afraid he would have done," than that they should be tempted to shew signs of uneasiness, and long for the conclusion.

Do not multiply explanations where there is no difficulty, or darkness, or danger of mistake.

Be not fond of proving those things which need no proof, such as self-evident propositions and truths

universally confessed, or such as are entirely agreed to and granted by your opponents.

As there are some things so evidently true, that they want no proof, so there are others so evidently false, that they want no refutation. It is mere trifling, and a waste of our invaluable time, to invent and raise such objections as no man would ever make in earnest, and that merely for the sake of answering and solving them; this breaks in notoriously upon the due brevity of method.

Do not suffer every occasional and incidental thought to carry you away into a long parenthesis, and thus to stretch out your discourse, and divert you from the point in hand.

A man, who walks directly but slowly towards his journey's end, will arrive thither much sooner than his neighbour, who runs into every crooked turning which he meets, and wanders aside to gaze at every thing that strikes his eyes by the way, or to gather every gaudy flower that grows by the side of the road.

To sum up all; there is an happy medium to be observed in our method, so that the brevity may not render the sense obscure, nor the argument feeble, nor our knowledge merely superficial: and on the other hand, that the fullness and copiousness of our method may not waste the

time, tire the hearer or fill the mind with trifles and impertinencies.

Rule 27.—The parts of a discourse should be well connected; and these few short directions will probably suffice for this purpose.

Keep your main end and design ever in view, and let all the parts of your discourse have a tendency towards it, and as far as possible make that tendency visible all the way: otherwise the hearers will have reason to wonder for what end this or that particular was introduced.

Let the mutual relation and dependence of the several branches of your discourse be so just and evident, that every part may naturally lead onward to the next, without any huge chasms or breaks which interrupt and deform the scheme. The connection of truths should arise and appear in their successive ranks and order, as the several parts of a fine prospect ascend just behind each other, in their natural and regular elevations and distances, and invite the eye to climb onward with constant pleasure till it reach the sky. Whatsoever horrid beauty or sublimity a precipice or a cataract may add to the prospect of a country, yet such sort of hideous and abrupt appearances in a scene of reasoning are real blemishes

and not beauties. When the reader is passing over such a treatise, he often finds a wide vacancy, and makes an uneasy stop, and knows not how to transport his thoughts over to the next particular, for want of some clue or connecting idea to lay hold of.

Finally, where the ideas, propositions, and arguments, are happily disposed, and well connected, the truth is secure; nevertheless, the discourse becomes much more agreeable, when proper and graceful expression joins the parts of it together in an inviting and entertaining manner.

STYLE OF LANGUAGE.

Having thus prescribed a plain and easy discipline for reasoning, this, in addition to the preceding instructions for delivery, discrimination, and retention, would render the present system complete. But, in order to give the student every possible assistance in his attempts to attain true oratory, the following instructions are added, to aid him in the acquisition of correct and elegant phraseology.

Rule 28.—Make no effort at elegance of expression, until strict accuracy of language shall have been obtained.

Strict accuracy of language includes, not only a

faithful observance of all the rules of grammar, but a rigid attention to perspicuity.

It has already been suggested, that no one should attempt the art of public speaking, who has not previously attained a practical knowledge of grammar, and facility in written composition. But as there may be many who consider themselves thus qualified, and nevertheless, unconsciously, practise many violations of perspicuity, rules are here given to assist them in obtaining an accurate style.

It is to be hoped that no one will disregard so important a branch of literary composition, whether written or oral. Perspicuity is the fundamental quality of style; a quality so essential in every kind, of writing, that for the want of it nothing can atone. It is not to be considered as merely a sort of negative virtue or freedom from defect. It has higher merit: it is a degree of positive beauty. We are pleased with an author, and consider him as deserving praise, who frees us from all fatigue of searching for his meaning; who carries us through the subject without any embarrassment or confusion; whose style flows like a limpid stream, through which we see to the very bottom.

The study of perspicuity and accuracy of expression consists of two parts; first, to single words and phrases; and then, to the construction of sentences. These qualities of style, considered with

regard to words and phrases, require the following properties; purity, propriety, and precision.

Rule 29.—Use such words and such constructions as belong to the idiom of the language which we speak; and reject words and phrases that are taken from other languages, or that are ungrammatical, obsolete, new coined, or used without proper authority.

Rule 30.—Select such words as the best usage has appropriated to those ideas which we intend to express.

Rule 31.—Avoid low expressions, such as helter skelter, stark staring mad, &c.

Rule 32.—Do not use the same word too frequently, nor in different senses.

Rule 33.—Avoid the injudicious use of technical terms.

Rule 34.—Avoid equivocal or ambiguous words.

Thus, if it were said—"Richard promised his father never to abandon his friends," it would not appear, whether the friends of Richard or those of his father were meant.

Rule 35.—Avoid unintelligible and inconsistent words or phrases.

The following passage contains an example of the nonsense which must follow, if this rule be disregarded.

"And in the lowest deep, a lower deep
"Still threat'ning to devour me, opens wide."

what could be *lower* than the *lowest* deep. The idea, also, intended to be conveyed by *devour*, would have been better expressed by *ingulph*.

Rule 36.—Avoid all those words and phrases which are not adapted to the ideas we mean to communicate, or which are less significant of those ideas than other expressions would be.

If we say, that "disputing should be so managed as to *remember* that the only end of it is truth,"

the word *remember* is misapplied, it should be *evince*.

Rule 37.—Take care to express the idea intended, and that only; and not one that only resembles it, or the idea itself with one that does not belong to it.

Therefore do not say courage instead of fortitude; nor use both when only one is intended. A man with fortitude is patient, a man with courage is brave.

Rule 38.—Do not make your sentences in general, very long or very short: long ones require close attention to make us clearly perceive the connection of the several parts; and short ones are apt to break the sense, and weaken the connection of thought.

Rule 39.—Let every sentence be clear; so as not to leave the mind in any sort of suspense as to the meaning.

Rule 40.—Do not crowd into one sentence, things which have so little connection, that

they could bear to be divided into two or three sentences.

Rule 41.—Never admit unnecessary parenthesis.

Although parentheses may sometimes be useful and even judicious; yet their effect in general is extremely bad. They are wheels within wheels, sentences within sentences; and are only a perplexed method of disposing of some thought, which better judgment would have introduced in a more suitable place.

Rule 42.—Exclude all redundant words and phrases.

Suppose it were said, that "the man on receiving this information, rose, went out, saddled his horse, mounted him, and rode to town:" would not this be a clumsy mode of saying, "the man on receiving this information rode to town?"

Rule 43.—Do not conclude your sentences with an adverb, a preposition, or any inconsiderable word.

In English, a sentence generally sounds most impressively and most pleasingly, if concluded by a noun: if a noun cannot be introduced with convenience at the end of the sentence, a verb should, if possible, be the closing word. But in no instance should perspicuity, precision, or strength of sentiment, be sacrificed to sound. All unmeaning words, introduced merely to round the period, or fill up the melody, are great blemishes in composition. They are childish and trivial ornaments, by which a sentence always loses more in point of weight, than, by such additions, it can gain to its sound.

FIGURES OF SPEECH.

Figures of speech generally imply some departure from simplicity of expression: the idea which we mean to convey is expressed in a particular manner, so as to render the impression more strong and vivid.

There are many advantages attending the judicious use of the figures of speech. They enrich language, and render it more copious. They frequently give a much clearer, and more striking view of the principal object, than could be obtained, if it were expressed in simple terms.

But it cannot be too forcibly inculcated, particu-

larly to young persons, that a frequent use of figurative expressions, or the misapplication of one, betrays a want of taste, and incurs contempt.

It has already been said, that a clear, easy, sensible discourse is the first and greatest object to which students in oratory should aspire. Embellishments of every kind should be but secondary considerations. But as the figures of speech are extremely useful and highly ornamental in their proper places, the following short rules may be useful.

The principal figures are metaphor, allegory, comparison, metonymy, synecdoche, personification, apostrophe, antithesis, interrogation, exclamation, and amplification or climax.

Rule 44.—A metaphor is a figure founded entirely on the resemblance which one object bears to another. It is therefore much allied to simile or comparison.

When I say of some great minister, "that he upholds the state, like a pillar which supports the weight of a whole edifice," I fairly make a comparison: but when I say of such a minister, "that he is the pillar of the state," it now becomes a metaphor.

The following are examples of metaphor taken from Scripture: "I will be unto her a wall of fire round about, and will be the glory in the midst of her." "Thou art my rock and my fortress." "Thy word is a lamp to my feet, and a light to my path."

Rule 45.—Metaphors, as well as other figures, should, on no occasion, be profusely employed; and should always be such as accord with the strain of our sentiment.

Rule 46.—The resemblance, which is the foundation of the metaphor, should be clear and perspicuous, not far-fetched, nor difficult to discover.

Rule 47.—Never intermix metaphorical and plain language together.

Rule 48.—Avoid making two inconsistent metaphors meet on one object.

One may be "*sheltered* under the patronage of a great man:" but it would be wrong to say, "*shel-*

tered under the mask of dissimulation:" as a mask conceals, but does not shelter.

Rule 49.—Metaphors are not to be too far pursued.

Rule 50.—An allegory may be regarded as a metaphor continued; since it is the representation of some one thing by another that resembles it, and which is made to stand for it.

Allegory was a favourite method of delivering instruction in ancient times; for what we call fables or parables, are no other than allegories. By words and actions attributed to beasts or inanimate objects, the dispositions of men were figured; and what we call the moral, is the unfigured sense or meaning of the allegory.

Rule 51.—A comparison or simile, is, when the resemblance between two objects is expressed in form, and generally pursued more fully than the nature of a metaphor admits; as when it is said,

"The actions of princes are like those great rivers, the course of which every one beholds, but their springs have been seen by few." "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment, &c. and as the dew that descended upon the mountains of Zion."

The advantage of this figure arises from the illustration which the simile employed gives to the principal object; from the clearer view which it presents, or the more strong impression which it stamps upon the mind.

In comparisons of this nature the understanding is concerned much more than the fancy: and therefore care should be taken that they be clear, and that they be useful; that they tend to render our conception of the principal object more distinct; and that they do not lead our view aside, and bewilder it with any false light. We should always remember that similes are not arguments. However applicable they may be, they do no more than explain, they do not prove.

Rule 52.—A metonymy is founded on the several relations, of cause and effect, container and contained, sign and thing signified.

When we say, "They read Milton," the cause is put instead of the effect, meaning "Milton's works." On the other hand, when it is said, "Gray hairs should be respected," we put the effect for the cause, meaning by "gray hairs," *old age*. "The kettle boils," is a phrase where the name of the container is substituted for that of the thing contained. "To assume the sceptre," is a common expression for entering on royal authority; the sign being put for the thing signified.

Rule 53.—Synecdoche is when the whole is put for a part, or a part for the whole; a genus for a species, or a species for a genus; in general, when any thing less, or any thing more, is put for the precise object meant; the figure is then called a Synecdoche or Comprehension.

It is very common, for instance, to describe a whole object by some remarkable part of it: as when we say, "A fleet of twenty *sail*," in the place of "*ships*;" when we use the "*head*" for the "*person*," the "*waves*" for the "*sea*." In like manner, an attribute may be put for a subject; as, "Youth" for the "young," the deep" for the "sea;" and sometimes a subject for its attribute.

Rule 54.—Personification or Prosopopœia, is that figure by which we attribute life and action to inanimate objects. The use of this figure is very natural and extensive.

Thus, we say, "the ground *thirsts* for rain," or, "the earth *smiles* with plenty;" we speak of "ambition's being *restless*," or, "a disease's being deceitful."

The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose."

Rule 55.—Apostrophe is a turning off from the regular course of the subject, to address some person or thing; as,

"Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?"

Rule 56.—Antithesis. Comparison is founded on the resemblance; antithesis, on the contrast or opposition of two objects. Con-

trast has always the effect to make each of the contrasted objects appear in a stronger light. White, for instance, never appears so bright as when it is opposed to black; and when both are viewed together.

"If you wish to enrich a person, study not to increase his stores, but diminish his desires."

"If you regulate your desires according to the standard of nature, you will never be poor; if, according to the standard of opinion, you will never be rich."

Rule 57.—Interrogation. When men are strongly moved, whatever they would affirm or deny, with great earnestness, they put in the form of a question.

Rule 58.—Exclamations are also the effect of strong emotions of the mind; such as, surprise, admiration, joy, grief, and the like.

Rule 59.—Amplification or Climax, consists in heightening all the circumstances of an

object or action, which we desire to place in a strong light.

The following is an example:

It is a cause which deeply affects every person that hears me: it is the cause of every man in the community: it involves the rights and interests of us all, of our children, and of our remotest posterity.

The rules already prescribed are sure guides to a correct and elegant style. It may not, however, be improper to caution the student against a practice always dangerous and generally mischievous; that of imitating any favourite writer or speaker.

Few persons have succeeded in adhering to any such example. It generally happens that he who endeavours to imitate the style of any particular person, becomes what painters call a *mannerist*, an artist who adopts the mere peculiarities of method used by some great master, without attaining either his genius or skill.

Many modern writers have aimed at the style of Dr. Johnson. The extent of their success appears in the display they make of sonorous epithets: but the profound judgment, the penetrating observation, the dexterity of argument, and the harmony of modulation, by which the works of Dr. Johnson are

distinguished, are seldom attained by the inheritance of his imitators. There have also been mimics of the styles of Addison, of Sterne, and many others; but they have generally fallen into a common error.

Let young persons, therefore, lay it down as a rule never to aim at the mere imitation of any writer or speaker. Read the works of the great masters of thinking, writing, and speaking, as well those of modern times as those of antiquity.

They will furnish, not only examples of eloquence, but they will also afford the most valuable specimens of reasoning and reflection. They will shew the manner in which almost every subject may be considered and discussed. Their works also will display the vast resources of language, and will thus augment the student's collection of phraseology, as well as expand and multiply his ideas. But above all things, let the youthful orator proceed with caution.

To be enabled to speak with fluency and clearness and without embarrassment or hesitation, will be a valuable acquisition. With this he must be contented for a time. He must be correct, before he attempts to be elegant; and not imagine, that because he may have attained a faculty, which will preserve him from looking like a fool when he has to address a company, that he has already become

the rival of Demosthenes or Cicero. Let him remember that each of those great men, even when their talents and reputation were in a blaze of glory, were still diffident. They were not ashamed to have recourse to such men, and such works, as they imagined capable of imparting instruction or improvement.

THE END.

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